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Rev. R. C. Mallary, 1895
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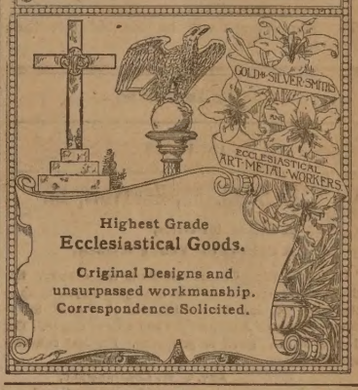

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RATES TO THE MINNEAPOLIS CONVENTION.

In another column of this paper the Chicago, Milwaukee, & St. Paul Railway announces half rates, Chicago to Minneapolis, for all—laymen as well as clergy—who go to the Minneapolis Convention. The rates previously announced were half rates for clergymen, and one and one-third fare for round trip for laymen.

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For the clergy, whether Deputies or not, we make half rates, that is, $5.75 one way, or $11.50 round trip, between Chicago and Minneapolis. The ticket the passenger uses can either be purchased in Chicago or Minneapolis, or if the passenger has similar arrangements on eastern connecting lines and can buy a through "Half Fare" ticket, that is valid also in connection with our permit between Chicago and Minneapolis. The clergy who desire permits for this trip can obtain them, upon application in person or by letter, at our offices in Boston, New York, or Chicago. This half-rate privilege does not apply to members of the clergyman's family.

For lay delegates and all others going on this occasion, whether Deputies or not, a rate of one and one-third fare has been made. The passenger buys his full-fare ticket one way to Minneapolis, either from Chicago or from any eastern point, and, at the time of its purchase, obtains from the ticket agent a "Convention Certificate" setting forth the name of the passenger, and a description of the full-fare ticket purchased, and at Minneapolis arrangements have been made with the Secretary of the Convention to stamp these certificates, so that the passengers named can obtain tickets for the return from Minneapolis at one-third fare. This certificate plan has been arranged to apply over this Company's road from most of the cities of importance on all eastern railroads included in what is known as the Trunk Line, Central Traffic, and the Ohio River Passenger Associations.

The Living Church

Saturday, September 28, 1895

News and Notes

BY the death of S. Corning Judd, the Church Militant loses one of its most useful and distinguished soldiers, and Chicago is bereft of a citizen who was worthy of the high offices and honors which had been bestowed upon him. Mr. Judd was 68 years of age, and had served both Church and State in high places. As editor and lawyer, and as postmaster of Chicago, he made a brilliant record. As deputy to many General Conventions, he served his diocese and the Church; for many years he was the chancellor of the diocese, and was most conspicuous and helpful in his able management of the "Cheney case." Mr. Judd was a man of fine social qualities, of profound religious convictions, a true Christian man, whom to know was to love and honor. *Lux perpetua luceat ei.*

NOTICE has been given by the Archbishop of Canterbury that it is proposed to hold the next Lambeth Conference of Bishops of the Anglican Communion in 1897, being the thirteenth centenary year since the coming of St. Augustine. Preliminary arrangements have been made in conjunction with the Archbishop of York and the English Bishops, and the Bishop of Gloucester and Bristol whose aid as hon. episcopal secretary in 1867, 1878, and 1888 is gratefully remembered, has accepted the office of hon. registrar to the Lambeth Conference. The Bishop of Winchester who, in 1888, when dean of Windsor, acted as hon. assistant secretary, and the Bishop of Bath and Wells have consented to act as hon. episcopal secretaries.

DURING the discussion over disestablishment in Wales the fact was brought to light from official sources that, notwithstanding the claim that Non-conformity is the religion of the Welsh people, in nearly half the parishes of the principality there is not a single Non-conformist minister of any denomination. The inference seemed plain that if the Church should be compelled through poverty to withdraw the parish clergy from many such places, the people would be left with only very irregular and precarious spiritual ministrations. To this answer was made by Mr. Augustine Birrell that such statements were misleading. "Non-conformists," he said, "know nothing about your subtle distinction between laymen and clergymen; an ordinary godly layman is all they need for spiritual consolation and ministration." Mr. Balfour at once asked: "Why then do Non-conformists trouble to maintain large and costly colleges for the education of their ministers?" The reply was that the ministers were provided only "for preaching and exegetical purposes." For other purposes of ministration all that is required is "an ordinary pious person, so much the better if he be a blacksmith or a tailor." The Bishop of St. Asaph takes up the subject at this point and shows that the most powerful body of Non-conformists in Wales, the Calvinistic Methodists, do not agree with Mr. Birrell. They ordain persons expressly to administer "the ordinances of Baptism and the Lord's Supper." Article 39 provides that "the sacrament," *i. e.* the Lord's Supper, shall be administered by these ordained persons. "The preacher for exegetical purposes may be a layman but he is not allowed to administer the highest ordinances in this Non-conformist denomination." It thus appears certain that in the event of the withdrawal of the parish clergy, multitudes of places would be left for the most part without what the Non-conformists themselves regard as the highest ordinances. Preaching, at the mouth of the blacksmith and tailor, might go on, so long as godliness held out, but the "Lord's Supper" would become obsolete and Baptism would probably fall into disuse, since it is well known that Non-conformists generally will not tolerate lay-Baptism. Who would visit the sick and bury the dead does not appear. Here we have one of the rocks upon which the scheme of disendowment and plunder hopelessly split.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

SEPT. 10th, 1895.

Welcome indeed is our respite from political strife. And more welcome is the evidence that the Church is not going to waste the opportunities which a period of political peace will give her. It is practically certain that she will have to defend herself in the future against attacks like that which she has so successfully repulsed; and Churchmen are not going to allow their defenses to fall into disrepair, or their sentinels to grow drowsy. The Church party in Parliament has therefore been reconstituted. It consists of all who are prepared to place the interests of the Church above the exigencies of political party, and to watch over them with vigilance. It includes many men who carry weight in the councils of the Church and nation, and it will be no less useful in the present Parliament than in the past, since it will insure that any legislation which may be undertaken for the Church will be carefully weighed and adequately discussed. Nor is the Church Defense Institution likely to relax its efforts. Its annual meeting was held on Aug. 16th, and the speakers took a very pardonable pride in pointing out the great work which the society has done in enlightening the popular mind on the Church question. There is a universal feeling that no part of our defense organization, so laboriously built up, should be abandoned, but that it must be maintained to serve the Church's purpose in various ways, whenever the occasion shall arise. The hero of the hour, and indeed of the whole fight, was the Bishop of St. Asaph. He more than any man has made both Welshmen and Englishmen believe in the mission and capabilities of the Welsh Church.

The Christian and chivalrous spirit in which the majority of the daily papers treated the sad subject of the massacre of our missionaries at Ku-Cheng served only to emphasize the brutality of a small section of the press, which is accustomed to treat the whole question of missions with a cynical indifference to all but political considerations. The old controversy as to the use of missions has been revived, and the small sarcasms of the flippant agnostic have been duly paraded. The controversy has done good. Whether he be a supporter of missions or not, the average man is not likely to express anything but disgust with the sneers of the journalist who, from the security of his well-appointed office in London, stigmatizes the missionaries at Ku-Cheng as foolhardy fanatics.

The mutterings of discontent at the appointment to the Bishopric of Winchester have by no means died away, and the Church at large shares the disappointment which is so acutely felt by the diocese. That so great an interest is taken in the matter is a healthy sign. Fifty years ago the nomination would have passed unchallenged, even twenty years ago it would have provoked little comment. But the clergy and laity alike are beginning to expect more from their bishops, and to expect their guidance and co-operation in every detail of Church work. And if they do not find that nominations by the Crown give them the type of bishop that they want, they are the more likely to seek a remedy speedily, and to demand, as a first item of Church reform, that the election of bishops shall be a reality, and not a mere formality. Nomination by the Crown has been tolerated so long because, on the whole, it has worked so well, and because the ministers who have advised her Majesty the Queen have risen to the level of their responsibilities. Churchmen were rudely awakened from their contentment, and reminded that the system is a bad one, by Lord Rosebery's nomination of the Bishop of Hereford who commands neither the respect nor the affection of his diocese, and who quite justifies the apprehensions with which his appointment was regarded. A few more nominations of political partisans or of invalid courtiers will do more to help forward Church reform than all the thunders of liberationists. It must in fairness be admitted that when Lord Salisbury has a perfectly free hand his nominations are for the most part excellent. His appointment, for example, of Dr. Talbot to the see of Rochester is one which could hardly have been bettered, and which has given universal satisfaction. Dr. Talbot is best known as the first warden of Keble College, Oxford. It was a great venture of faith on the part of the founders of Keble to place its fortunes in the hands of a young and untried priest, but they knew their man, and their faith in him has been abundantly rewarded. The older colleges were looking with suspicion, and even hostility, upon the new foundation which was in fact founded as a practical protest against the secularization of the university. Keble had neither the prestige of antiquity, which counts for so much in Oxford, nor the practical aid of endowments. Dr. Talbot had for his task to attract men to the college, to mould its traditions from their infancy, to make it, in the words of the old "bidding prayer," "a seminary of sound learning and religious education." All this he did with conspicuous success. After twenty years of his guidance Keble is one of the largest colleges in Oxford, and has established a good position for itself both educationally and socially. By all Keble men of those earlier years Dr. Talbot was regarded with an absolute trust, a reverence and an affection such as few men are so fortunate as to win. From Keble Dr. Talbot went to Leeds, that nursery of bishops, and by seven years of unremitting toil as a parish priest he has qualified for the higher office which his friends have always foreseen for him. He is a profound philosopher and scholar, though he has published little save an essay in *Lux Mundi*. He will be a true Father in God to his clergy, and great things may be hoped of his episcopate.

At Canterbury the canonry of the heterodox Fremantle will be filled by Dr. A. J. Mason, of All Hallows, Barking, who is a thorough Catholic, a well-read theologian, and a preacher of great power. He will be no gainer, in a pecuniary sense, by the preferment, for the living which he vacates is worth some $10,000 a year, while the canonry, owing to the shrinkage in land-values, has fallen to a mere pittance. Dr. Mason's position at Barking was unique, and his work there has been of inestimable value to the Church at large. When he was appointed to the living the Archbishop of Canterbury suggested that as the parish was small and the income large, a small college of clergy might be established who should supply the needs of the parish and also be available for conducting missions and retreats elsewhere. Dr. Mason entered heart and soul into the scheme, and during the twelve years that he spent at All Hallows he retained four assistant priests who lived with him in community. They were all men with special qualifications for the work which the scheme involved, and they had the benefit of further training and study while under Dr. Mason's roof. The work which the little college has accomplished has been invaluable. It includes many missions and retreats, extended courses of historical and theological lectures, and much literary work. There are perhaps few parishes in England which have not benefited in some way, direct or indirect, by the labors of these priests. With Dr. Mason's departure the work will come to an end, for a great part of the endowment will be divided among other parishes, in accordance with a scheme of reform passed years ago, when it was not foreseen that the valuable city benefices might become such centres of far-reaching influence as All Hallows has been. It is much to be wished that such a college of priests could be founded in every populous city. But there are few men of Dr. Mason's calibre to direct them.

The Church has lost in Michael Ferrabee Sadler a faithful and devoted servant. He did more by his pen than any other man to popularize the Catholic Revival, on its theological side. The Oxford Movement was in its earliest years almost purely academic in its character. Its influence lay wholly in the universities and among the clergy, who were more or less in touch with university life. The next generation translated an academic and intellectual movement into the terms of popular teaching and practical parochial

effort. And while such men as Mackonochie and Lowder were exhibiting the logical outcome of the Tractarian movement in parochial life, Sadler was hard at work presenting the theology of the Church to the people in a simple and thoroughly popular form. The sale of his two best-known works, "Church Doctrine—Bible Truth," and "The Church Teacher's Manual," has already exceeded a hundred thousand copies; and *The Church Times* did not exaggerate when it said that his books are the source and the model of the daily teaching in Church schools, the weekly instruction of teachers and workers and congregations, the yearly courses of Confirmation classes in thousands of English parishes.

The question of the grievances, supposed or real, of the assistant clergy are once more in evidence, and *The Church Times* has opened its columns to a volume of correspondence on the subject. A few sad cases of hardship have lately come to light, and the attention which they have naturally attracted has created an opportunity for the malcontents. They propose to inaugurate, at the next Church Congress, a Curate's Union, which shall secure justice for the assistant clergy and enable them to protect their interests. Without in the least sympathizing with this proposed application of the principles of the trade union to questions ecclesiastical, it must certainly be admitted that the present system of patronage cannot be satisfactory so long as any or many elderly priests who have served the Church well not only remain unbeneficed, but find an increasing difficulty in obtaining work. Patrons, especially bishops, too often pass over those who have borne the burden and heat of the day in difficult spheres, and promote younger men whose zeal is not sufficiently tempered by experience to warrant their being placed in positions of responsibility. And the younger the average age of incumbents is, the more difficult it becomes for the middle-aged priest to find a curacy. An incumbent does not, as a rule, desire the services of a curate older than himself. There is apt to be a mutual embarrassment in the giving and receiving of instructions when the curate is the elder, and an incumbent naturally desires to have as his colleague one whose youth renders him to some extent malleable. And the bishops, realizing the need for more men, and having a constant supply of candidates, have been perhaps rather too ready to ordain men, and to allow titles to be given without trying to arrange for the employment of those who are without a curacy. There are many priests of advancing years, often married, often without private means, who are without curacy or benefice, and for them the Church is morally bound to make provision, either by some amendment of the patronage system, or by some scheme of pensions. But it must be remembered at the same time that at least a proportion of those who cannot find a sphere of work have no one but themselves to thank. There are some sour and peevish souls who will never work amicably under any incumbent, and whom it would be an abuse of patronage to present to any living, and they are just those whose voices are heard loudest in any discussion of the question. And again there are many benefices, more every year, in which it is impossible for a priest without private means to work. So the cases of real urgency are not so numerous as the outsider might suppose. Nevertheless so long as they exist they are a weakness to the Church, and there must be some endeavor to remedy them. One thing is certain, and that is that they will not be remedied by a Curate's Union. The most deserving will be the last to join so thoroughly secular an agency, and incumbents will assuredly fight shy of accepting members of the Union as their colleagues. The Union, if ever it comes into being, will probably prove a cave of Adullam for a year or two and then pass painlessly out of existence. Judged by their wild letters to the press, its founders can hardly hope to command the confidence of Church people.

Few know how much the Church in England is doing for the education of the children of professional men and the middle classes. Besides the work which is undertaken by individuals, there is at work a society which aims at affording to the children of professional men an education of the best kind on thoroughly Church lines. The scheme, when complete, will embrace the central governing body, with five colleges, covering in their sphere of work the whole of England, each college having its provost and fellows, providing education for boys and girls of different classes in schools of three grades, with corresponding grades of fees. Two of these colleges are in active operation, and under their care are ten schools with fourteen hundred pupils. Another school was solemnly dedicated by the Bishop of Southwell on Sept. 4th. The buildings of St. Cuthbert's College, Worksop, though not yet completed, have already cost about $100,000. The site, a most beautiful one, near Sherwood Forest, is the gift of the Duke of Newcastle, who is a liberal benefactor to every branch of the Church's educational work. Seven bishops and representatives of all the colleges and schools at present founded, took part in the dedication of the building. The ceremony was very elaborate and impressive, and each part of the building was separately dedicated to the service of God in the education of his children in the Faith. The day's proceedings were a happy augury for the prosperity of the school, which is almost assured by the success of its predecessors. The ten schools already at work have done a very great work in spreading the Catholic Faith, and there is no reason to suppose that St. Cuthbert's will fail of its aim. The whole scheme owes its inception and success to the loving foresight of Canon Woodard, who died a year or two ago. He devoted himself, in 1848, to the founding of St. Nicholas College and its schools, and through evil report and good report worked until they were established on a firm basis. He was one of the great founders who establish the strongest claims upon the gratitude and the prayers of posterity.

Consecration of the Bishop of Kansas

In accordance with the commission of the Presiding Bishop, the Very Rev. Frank Rosebrook Millspaugh, D.D., was consecrated Bishop of Kansas on Sept. 19th, in Grace cathedral, Topeka.

The young ladies of the chancel chapter, under the leadership of Mrs. Bennett R. Wheeler, had decorated the chancel of the cathedral with roses and palms. The altar was draped in white and very beautifully trimmed with smilax and white roses. The new bishop's throne, presented by the chancel chapter in memory of the late Rt. Rev. Elisha S. Thomas, D.D., was put in place. On the throne were placed two wreaths, one from the College of the Sisters of Bethany in memory of Bishop Vail, and the other from the cadets of St. John's Military School at Salina, in memory of Bishop Thomas. They were made of white roses, tied with purple ribbon.

At seven o'clock there was a celebration of the Holy Communion, the Rev. N. S. Thomas and the Bishop-elect officiating. This service was largely attended by the visitors and delegates to the convention, as well as by the communicants of the parish. At 8:30 Morning Prayer was said, the officiating clergymen being the Rev. Messrs. Theo. Thurston and C. Rowland Hill.

At 10 o'clock the consecration services proper were held. The procession was formed at Bethany College, and the march was through the campus to the cathedral, where, led by Archdeacon Brady, the ceremonarius for the occasion, and his assistant, the Rev. Canon Miner, it proceeded through the nave, singing the hymn, "Onward, Christian Soldiers." The Bishop-elect took his seat at the chancel steps, vested in his rochet only, and attended by his vestors, the Rev. N. S. Thomas, son of the late Bishop of Kansas, and the Rev. C. Rowland Hill, chaplain to the late Bishop, both intimate friends of Dr. Millspaugh. At the celebration of the Holy Communion Bishop Whipple was the celebrant and also the preacher. His text was taken from John iii: 16, and the sermon was an eloquent presentation of the faith of the Apostolic Church. In closing, he made the charge to the Bishop-elect, from which we quote as follows:

My brother beloved, my own son in the Faith, one whom I confirmed, ordained deacon and priest, one who will always be a son of Minnesota, and whom we are this day to consecrate a Bishop of the Church of God, you were the first graduate of our Shattuck School, and among the earliest sons of Seabury. I have watched over and prayed for you all these 36 years that we have known and loved each other. You have always been a beloved son to a loving father. In hard and difficult fields you have been a good soldier of Jesus Christ and have made "full proof of your ministry," most of which ministry has been spent in my diocese under my eye.

You give up this day the fast clinging ties which make the life of a parish priest the happiest on earth. You will henceforth be a wanderer until your Master calls you home. You would not know what I meant if I should tell you of that which will come to you daily, "the care of all the churches." You will have pounded into your heart the trials, the burdens, the discouragements of clergy and people. You will hear every day the bleating of lost sheep and have no means or men to send after them. You will lay foundations in faith, and watch and weep and pray until the Lord puts on the topstone.

What can I say to make you strong? Only this: Forget this congregation, forget these bishops, think of yourself as kneeling at the feet of the Saviour to receive from His pierced hand the commission of this apostleship. Hear His words: "You have not chosen me, but I have chosen you that you should go and bring forth fruit and that your fruit should remain." He who calls you will go with you. He says to you: "I will be with you always." Remember, my brother, that the best bishop is the best father. Remember that there are no new weapons of our warfare. It is the old battle cry, "For Christ and His Church."

At the close of the charge, the presentors, Bishop Atwill and Bishop Brooks, conducted the Bishop-elect to the chancel rail, and presented him to the Rt. Rev. H. B. Whipple, of Minnesota, who acted as presiding Bishop. The secretary of the diocese of Kansas, the Rev. C. Rowland Hill, read the certificate of election; the Rev. Archibald Beatty, D.D., read the consent of the Standing Committees; Bishop Brooke read the consent of the bishops; and Bishop Atwill read the commission of the Presiding Bishop of the Church in the United States.

After the usual examination of the Bishop-elect by the presiding Bishop, the bishops sang *Veni, Creator Spiritus*, after which they laid their hands on the Bishop-elect who was kneeling before them.

At the close of the consecration service, those present were given an opportunity to present their congratulations to Bishop Millspaugh. The robes worn by the new Bishop came as an unexpected present from many loving friends and former parishioners of the cathedral parish, Omaha, Neb.

In the evening a large public reception was given Bishop and Mrs. Millspaugh in the Public Library Hall in the city, situated in the grounds of the Capitol. People representing all denominations and societies, and representatives from almost every institution in the city, came together to offer their congratulations. The Governor of the State of Kansas, the Lieutenant-Governor, and council, expressed their regrets at not being able to be present on account of prior engagements in the East at the dedication of the new national park. They sent their congratulations.

Canada

The Provincial Synod for the ecclesiastical province of Canada opened on the 11th with a service in Christ church cathedral, Montreal. The last meeting was in 1892, when the consolidation of the Canadian Church by means of a general synod was still under discussion. Since then the plan has been carried into effect, and the first meeting of the new body taken place. One very important matter before the Provincial Synod of this year is its relations with the General Synod, how these should be so adjusted that the machinery may run smoothly. Archbishop Lewis, in his address to the House, said that he hoped the matter might be fully dealt with and an amicable understanding arrived at, because it would be a suicidal policy to have two distinct bodies legislating upon the same subjects.

The clerical and lay delegates assembled in the synod hall before the opening service on Wednesday morning, from which place they proceeded to the cathedral. The Ven. Henry Roe, D.D., archdeacon of Quebec, preached the sermon. The first business session was held in the afternoon in St. George's school hall. The Very Rev. T. Carmichael, dean of Montreal, had been re-elected prolocutor, and he named the Ven. Archdeacon Brigstocke, of St. John, Fredericton, as his deputy. Business left over from the last triennial session occupied a good deal of time on Thursday, in particular the question of marriage and divorce, upon which a joint committee of the Upper and Lower House had been requested to prepare a report. Whether this report should be read and discussed or the whole matter be referred to the General Synod, a body which has come into existence since the last triennial, was one of the questions before the House which provoked a long and heated discussion. On Thursday afternoon the deputation from the Church in the United States, which included the Bishops of Maine and Michigan, was welcomed by the synod. A memorial from Toronto with regard to certain proposed amendments in the marriage laws of the Province of Ontario, caused some discussion, but it was decided that the synod had no right to legislate upon a matter which concerned only a few of the dioceses represented. A resolution of the Anglican bishops in Japan suggesting the formation of a Canadian bishopric on the western coast of Japan, received consideration, and a joint committee of the Upper and Lower House was appointed to study the matter and report to the Board of Domestic and Foreign Missions. It was decided that as the General Synod has appointed a delegation to represent it at the next meeting of the Protestant Episcopal Church convention in the United States, the Provincial Synod should be content with that representation and refrain from appointing any delegates.

In the evening, at the usual missionary meeting, very forcible addresses were given by the Bishops of Huron and Nova Scotia, and others. The greater part of Friday was taken up with the discussion of the report of the Board of the Domestic and Foreign Missionary Society. The Bishop of Algoma

made an eloquent speech on the needs of his diocese and the progress made in it during the last 14 years. The number of clergy has more than doubled in that time, and the number of churches has nearly done so. An evening session was held on Friday, and a reception tendered to the members of synod by the Woman's Auxiliary. Saturday there was a lively debate on Prof. Clarke's (of Toronto) motion to amend the canon so as to permit the use of the revised version of Holy Scriptures to be read in churches. The feeling of the House was entirely against the amendment, only three votes for it being recorded. The report of the joint committee on the diocese of Algoma recommended that no change be made in the present arrangement now, but that the Bishop, Dr. Sullivan, be granted leave of absence for the ensuing winter in the hope that his health may be re-established. In the event of the Bishop's health not being restored it was pointed out that provision would have to be made for a retiring allowance of $2,500 per annum. The report was adopted.

On Sunday, the 15th, the pulpits of the Montreal churches were mostly filled by the visiting clergy. Bishop Courtney, of Nova Scotia, preached a most forcible sermon in St. John the Evangelist's church in the morning, and in the cathedral in the evening. At Grace church, the Bishop of Huron preached in the morning, and the Bishop of Niagara in the evening. An interesting service was held in Trinity church, when the crews of H. M. S. Canada and Magicienne, now in port, attended, and the chaplain of the former ship preached.

An exciting discussion occurred at Monday morning's session, on the privileges of the Lower House, several messages from the Upper House being commented upon and strong disapproval expressed with regard to one matter, the motion of the bishops with respect to suffragan bishops to assist the diocesans in their episcopal work. The report of the committee on the State of the Church throughout the ecclesiastical province in the triennium just closed, was, on the whole, most satisfactory. An increase of the episcopate was strongly favored in order that every parish might have at least one episcopal visitation during the year. At present several parishes in the province do not receive a visit from their bishops more than once in two, and sometimes only once in three, years.

A meeting under the auspices of the Brotherhood of St. Andrew took place on Monday evening. The Bishop of Nova Scotia and the Rev. Prof. Rosser, of Toronto, were among the principal speakers. The former in his address spoke of the work in its two departments, prayer and service. There are at present 2,000 of the Brotherhood in Canada. A cordial invitation was extended to all present to attend the provincial convention in Toronto from Oct. 25th to 27th.

Monday afternoon and Tuesday morning sessions were occupied with discussion on the educational question now so agitating Canadians. A strong plea was entered on behalf of the establishment of denominational schools, or failing to secure this, the adoption of a more extended course of religious instruction in the public schools. Many of the speakers on the question urged that the increase of unbelief and careless and godless living in the present day was largely due to the want of systematic, daily, religious instruction in the secular schools. It was pointed out that the separate schools of the Church, which have already been established in Canada, at Port Hope, Lennoxville, Hamilton, Charlottetown, Halifax, and St. John, N. B., had proved successful.

The triennial meeting of the Woman's Auxiliary of Canada opened on the 10th in Montreal, and closed on the 13th. There was a good attendance of delegates, and the reports for the triennium just finished were very encouraging. This is the third triennial meeting of the society since its inception nine years ago. There are now 104 more branches than there were three years ago, and while then the Auxiliary in Canada had over 8,000 members, it has now more than 11,000. The receipts for the three years are over $50,000, and since the Auxiliary was founded, it has given $125,000 to missions. The special service for the Woman's Auxiliary was held on Thursday morning, the 12th, in Christ church cathedral, with Holy Communion. The preacher was Bishop Dunn of Quebec. The thank offering for the consolidation of the Church in Canada, laid upon the offertory plate at this service, amounted to over $800. Four objects were proposed to which this sum should be given, the favorites being the diocese of Calgary and the founding of a hospital for the Auxiliary's lady missionary in Japan. The first vote on these two resulted in a tie. On the second the hospital won by a vote of one. Much work was got through during the four days' session and many interesting speeches made. Mrs. Sullivan described a tour made by the Bishop and herself to St. Joe's Island, Manitoulin, and Parry Sound, showing the need of carrying mission work to these remote stations. The business of the delegates was concluded on Friday, but there was a meeting of the executive board on Saturday morning.

The 14th anniversary of the opening of St. George's church, Owen Sound, diocese of Huron, was held Aug. 18th. The church was beautifully decorated with flowers. The usual children's service was held on the 11th. The lay-workers and Sunday school teachers of Huron are to hold their annual convention this year in All Saints' church school house, Windsor, Oct. 23rd and 24th. The Bishop of Huron is to give an address on the latter day, and a number of interesting papers have been promised by well-known Church workers, several from the United States. A silver Communion set, given by Mrs. John Hewitt in memory of her husband to St. George's church, Walton, was first used on the 4th.

A warm welcome was extended to the Rt. Rev. Dr. Dart and his wife and family, the lately consecrated Bishop of New Westminster, on his arrival at Westminster Junction on Aug. 19th. A brass tablet in memory of the late Bishop Sillitoe has been placed on the north wall of the sanctuary in Holy Trinity cathedral, New Westminster.

The corner-stone for the new parish house for Christ church, Amherst, diocese of Fredericton, was laid by an old lady of 86, Mrs. Mary Smith, the oldest member of the church, on Aug. 28th. The building will contain every convenience for all kinds of parish work. St. Mary's chapel, Chatham, was re-opened on Sept. 6th, after having been closed for nearly a year to have extensive alterations and improvements completed. Bishop Kingdon and a number of the clergy were present, and the Bishop was celebrant and preacher. The services in connection with the re-opening were continued throughout the week. The cost of the improvements has been about $2,000, exclusive of the five beautiful memorial windows, which cost $250 each. Among a number of candidates confirmed by the Bishop at Trinity church, St. Stephen's parish, on the 23rd, was an old gentleman, an octogenarian. On the following Sunday he partook of the Holy Communion for the first time. A new church has been opened at Souris, P. E. I.

The Bishop of Quebec held an ordination in St. Peter's church, Sherbrooke, Aug. 25th, when the Rev. T. N. Hunter, incumbent of the Magdalen Islands' mission, was ordained to the priesthood. The first week of August was occupied by the Bishop in his visitation to the Magdalen Islands, from whence he went to Halifax to visit Bishop Courtney for a few days.

The triennial council of the diocese of Algoma met at Sault Ste. Marie on the 7th, the Bishop presiding. The continued ill health of Dr. Sullivan causes great regret. He held an ordination in the pro-cathedral, Sault Ste. Marie, on the 11th.

The Executive Committee for the diocese of Rupert's Land appointed the Standing Committees for the coming year, Aug. 23rd. The Archbishop gave up a part of his much needed holiday at Banff in order to open two new churches at Lariveere and Somerset, Manitoba. It is hoped that a new church at Alexander will be built this autumn.

New York City

During last week the Sisters of St. John the Baptist, in this city, held their annual retreat.

During last week a convention of United Rescue Mission workers has been held at St. Bartholomew's parish house.

The Church Publishing Company has applied for incorporation under the laws of the State of New York. A committee on the publication of tracts will soon be appointed.

Mrs. Hannah G. Gerry, mother of Mr. Elbridge T. Gerry, the philanthropist, died during the past week, at the age of 90 years. The burial services were held at Trinity chapel.

Bishop Ferguson, of the missionary jurisdiction of Cape Palmas, Africa, is making headquarters at the Church Missions House. He has come to attend the General Convention.

All Saints' church, which has been in temporary charge of the Rev. R. E. Jones, has just welcomed home its associate rector, the Rev. Dr. S. De Lancey Townsend, who has been traveling in Europe during the summer for the benefit of his wife's health which, however, is only partly improved.

The Tee-To-Tum Club, of Calvary church, recently received a visit from Mr. Roosevelt, the president of the New York Board of Police Commissioners, who was warmly welcomed by the working men. He made an address in the course of which he referred to his present active efforts at closing liquor saloons on Sundays. His remarks received much applause. The rector, the Rev. Dr. Henry M. Satterlee, has just made a brief visit to Newport at the end of his vacation.

St. John's guild has closed the season work of the Floating Hospital, with a shortage in funds that should be speedily set right. The number of patients cared for during the recent summer was larger than for 20 years past. The total number of women and children carried on the Floating Hospital was 55,032. Of these, 10,745 were given salt water baths on board, and 1,643 received treatment of a week or more at the Seaside Hospital, Staten Island.

At St. Barnabas' House 767 children have been admitted to temporary shelter during the past year, and prompt improvement in health and manner have made that branch of the work a real pleasure. A kindred work is in rescuing the children, for one evening of each week, from the corrupting atmosphere of the streets, by giving them the use of the play room in the house for games and frolics, and the little ones seem to appreciate the privilege keenly. The employment society has furnished sewing to an unusually large number of women who were duly paid for their work, and the garments thus made were donated to institutions, needy persons, and sometimes to the makers. The reading room has been improved, and the comfort of those using it increased by a complete renovation of walls, ceiling, and furniture. To further add to its usefulness, there are required additions to the library. Books of all kinds, from scientific works to modern novels, are in demand, and would be habitually used. At St. Barnabas' Industrial School during the season, 53 garments were made.

Philadelphia

The Rev. Howard T. Clapp, rector of the church of the Advent, has met with an accident, the fracture of one of his ankles, which will incapacitate him from pastoral duties for some weeks. The Rev. W. F. C. Morrell officiate at the Advent on Sunday, 22nd inst.

The Rev. Dr. S. D. McConnell, rector of St. Stephen church, returned home on Sunday, 15th inst, in time for Evensong, after an absence of several months in Europe. He is in excellent health. Accompanied by his eldest son, he traveled on his bicycle about 2,000 miles, through Germany, Belgium, Holland, and France; and he considers that a tour on the wheel is the only proper way of seeing the country.

A farewell reception was tendered Prof. J. McCombie Murray, choirmaster of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, on Monday evening, 9th inst., by members of the choir and the organist, Mr. J. Ralph Rettew. Solos were rendered by several ladies of the choir, and also by Prof. Murray. During the evening, Prof. Murray, who has gone to Trinity parish, New York City, was presented with a handsome silver-tipped ebony baton by O. N. Middleton, on behalf of the choir. Addresses were also made by the Rev. Charles H. Arndt, rector's assistant, and organist Rettew.

The Rev. Dr. Sidney Corbett, for some years past rector of the church of the Transfiguration, has resigned the rectorship on account of ill-health, and with Mrs. Corbett will sail for France on the "Augusta Victoria," Oct. 1st. The vestry of the church, however, have declined to accept his resignation, as they believe that after a few months of absolute rest he will return in perfect health and strength. Dr. Corbett last summer was stricken with congestion of the brain, and for several weeks his life was despaired of, but with the best of medical attendance and careful nursing, he was brought safely through, and at present is quite himself. Still his physicians think it will be unwise for him to assume the duties of his parish for some months to come.

By the action of the court of Common Pleas of Montgomery Co., on the 16th inst., in sustaining the exceptions to the finding of the auditor making distribution of the estate of John Boyer, the Episcopal Hospital will receive $6,017.80, instead of the $5,000 allowed by the auditor. John Boyer died in Norristown, in 1865. Among other bequests contained in his will was one giving Mary Simpson the interest of $5,000 for her life, the Episcopal Hospital to receive the principal at her death. Mrs. Simpson died in 1893. The fund was invested in Philadelphia and Reading 7 per cent. mortgage bonds, payable in 1911. The auditor found that interest on and accretions to the principal sum amounted to $1,017 80. The issue was raised that the Episcopal Hospital was entitled to only the principal sum, and the auditor took this view, and filed a report awarding the $1,017.80 to four other legatees under the will. The attorney for the hospital filed exceptions to this report, and these exceptions were sustained by the court.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

Extensive improvements have been made on St. Ansgarius' church, Chicago, and the interior has been re-decorated during the past few weeks.

The Rev. O. Edgelow has resigned the rectorship of New Lenox and Manhattan, and has been appointed by the Bishop of Milwaukee to the charge of Trinity church, Plattville, Wis., diocese of Milwaukee.

At St. John's church, Chicago, on Sunday afternoon, Sept. 15th, the Rev. C. A. Cummings held a memorial service for the martyred Armenians. A large number of that race were present, and Dr. Sarkisian acted as interpreter for his people. Evening Prayer was read, and before the address made by Mr. Cummings, a hymn written for the occasion by Geo. W. Crofts was sung by the choir to the tune of "Maryland, My Maryland." The service closed with a prayer for the martyrs, and a solo sung in his native tongue by Mr. Asadorr.

Kansas

Frank R. Millspaugh, D.D., Bishop

The 37th convention of the diocese was opened with Morning Prayer and a celebration of the Holy Communion on Wednesday, Sept. 18th, in Grace cathedral, Topeka. Bishop Tuttle preached the sermon from Rev. xxiv: 3, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." It was a terse and exceedingly interesting and instructive sermon. The Bishop showed how that God tabernacled with men, first, in the Incarnation; second, by the Holy Spirit; third, by the Church; and fourth, by the Word of God.

The Rev. Dr. Beatty, president of the Standing Committee, called the convention together and presided during its various sessions. The Rev. C. Rowland Hill was re-elected secretary of the diocese. He appointed the Rev. Guy W. Miner as his assistant.

In the afternoon the convention was formally opened for business. The Rt. Rev. Henry B. Whipple, D.D., Bishop of Minnesota, upon invitation, gave a touching address, the key note of which was his favorite subject, Love.

Deputies to General Convention were elected as follows: The Rev. Messrs. A. Beatty, S. T. D., N. S. Thomas, A. Brown, and John Bennett; Messrs. D. P. Blish, H. W. Gleason, C. P. Skinner, and P. G. Noel.

The following were elected members of the Standing Committee: The Rev. Messrs. A. Beatty, S.T.D., John Bennett, W. W. Ayres, and A. Brown; Messrs. W. Henderson, H. W. Gleason, F. E. Stimpson, and D. P. Blish.

The reports from the diocesan institutions showed their healthy condition and prospective usefulness.

On Wednesday evening the convention met as a missionary committee, holding a meeting in the cathedral, which was filled by a large and interested congregation. The general missionary, the Rev. S. E. Busser, Chaplain Hill, and Archdeacon Brady read their reports, which indicated a vast amount of work done in neglected fields in Kansas. The address of the evening was given by that great missionary of the Church in the West, Bishop Whipple, of Minnesota. It was full of the missionary spirit, crowded with facts, burning with enthusiasm and zeal for the Lord's cause in the missionary field. The pledges that night for domestic missions amounted to nearly $2,000.

In the afternoon of Thursday the different reports made showed the hopeful condition of the Church in Kansas. Bishop Millspaugh, in a touching address, stated that it was his object not to rule the diocese, but to carry out the plans and purposes of his predecessors in the spirit of love. He then pronounced the benediction, and the convention closed. It was one long to be remembered for its beautiful spirit of harmony, peace, and hopefulness.

Other conventions were held, one on Tuesday night, Sept. 17th, by the Brotherhood of St. Andrew, in the cathedral, which was well attended by men. After the different chapters in the diocese reported, showing progress, Bishop Brooke, of Oklahoma, gave a practical address for the Brotherhood.

On Thursday, Sept. 19th, at 2 P. M., the 3rd annual convention of the Daughters of the King was held in the chapel of the College of the Sisters of Bethany. It was attended by delegates from all over Kansas, who filled the chapel to overflowing. After Evening Prayer by the Rev. C. Rowland Hill, the announcement was made that $262 20 had been brought to the convention by the various chapters of the Daughters of the King in the diocese, as the result of their talent work, to be applied to the support of some diocesan missionary whom the Bishop might name, for a year, as a memorial to the late beloved Bishop Thomas. The Bishop of Oklahoma and the Indian Territory gave a strong address to the convention, which was thoroughly appreciated. The reports from the various chapters of the Daughters of the King indicated a vast amount of work done, which inspired all present to hope that a proportionate work might be done during the next year. Mrs. Herbert Hodge, of Abilene, was elected secretary in the place of Mrs. John Henry Hopkins who had removed from the diocese.

The convention of the Woman's Auxiliary was held in the same chapel at 4 o'clock. It was a representative gathering of delegates from the various branches of the diocese. The mite boxes were reported as having contained several hundred dollars. Although Mrs. E. S. Thomas resigned as president she was asked to reconsider her resignation, and was unanimously re-elected president. Bishop Tuttle gave a strong address, urging the members to work and encouraging them in his own beautiful way.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 3rd missionary convocation held a very interesting meeting in Christ church, Guilford, Sept. 10th and 11th. The Binghamton local assembly of the Brotherhood of St. Andrew, upon invitation of the convocation, took charge of the first session on Tuesday afternoon, and it proved to be a time of great spiritual refreshment. Plans for their special work, and means of furthering the same, were the prominent topics and themes. Enthusiasm was kindled in the minds of all present. In the evening a strong and unanswerable argument for the Scriptures was made by the Rev. Ernest Melville, the text being Gen. xxx: 27, and the subject, "A new Bible." At the 10:30 A. M. service of Wednesday, the Rev. R. G. Quennell, dean of the convocation, preached a powerful sermon from the text, St. Luke xvi: 25. Business session was held in the afternoon, and the officers elected for the coming year as follows: The Rev. W. E. Allen, secretary; Mr. Joseph E. Juliand, treasurer; the Rev. Alex. H. Rogers and Mr. Horace O. Moss, delegates to the Diocesan Board of Missions. Assessments were distributed upon the parishes of the district; and assignment of stipends made to those in charge of the various stations. In the evening the dean read his report, which showed a fine record of work satisfactorily performed by the missionaries. The remainder of the evening was devoted to a stirring missionary meeting, and addresses on that subject were delivered by the Rev. Messrs. Kirkland, Bentley, and Rogers.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Thursday evening, Sept. 19th, the combined chapters of the Brotherhood of St. Andrew of the Twin Cities, held a big "rally" at St. Paul's church, St. Paul. After a short ened form of choral Evensong led by the vested choir, Bishop Gilbert gave a short impressive address. In looking over the past year he saw that there was much to encourage, and urged the brethren to push forward with renewed zeal, courage, and self-consecration. The calling of the roll showed large representations from each chapter. Brother Bouchier, the diocesan secretary and treasurer, was elected delegate to the convention at Louisville, with Brother Pridham as alternate, the expenses of the delegate to be paid out of the treasury. Amongst the red men as delegates to the convention from this diocese, will be "Spotter Bull," and probably one from Birch Coulee. A committee was appointed to select a suitable place in Minneapolis where visiting delegates to the General Convention can meet each other. The Rev. J. J. Faude delivered an extemporaneous address upon "Personal work." He advised the members to concentrate all their efforts on a few instead of aiming at large numbers; personal contact, man to man, should be the aim. A talk on personal experience followed. The meeting was brought to a close by the Bishop pronouncing the benediction. This gathering was the most enthusiastic ever held. The church was well filled with ladies and gentlemen who remained throughout the entire session, manifesting as much interest as the Brotherhood men.

The Rev. Archdeacon Webber began a six days' Mission Sunday, Sept. 15th, at the church of the Good Shepherd, St. Paul.

Maryland

William Paret, D.D., LL.D., Bishop

The Rev. W. G. Davenport and wife sailed for Scotland by the steamer "State of California," to bring home the remains of their son, Dana Alfred Davenport, who was killed by a train near Glasgow. The young man was a lay reader and candidate for Holy Orders. Holy Communion was celebrated at Emmanuel church prior to their departure. Dr. Davenport wishes to publicly acknowledge the many kindnesses of friends, and has done so in the following card:

We, the parents of Dana Albert Davenport, who died in Glasgow, Scotland, on Sunday, July 21st, desire to express to the many friends who have shown their sympathy in words and acts of kindness to us during the long weeks of our weary and anxious waiting, our heartfelt gratitude. It has been impossible to reply to the large number of letters received from loving friends near and far, but we assure them that their words have been comforting and helpful. And their prayers have been heard. We now know what became of our lost boy. We go to Glasgow to remove his remains and see that they have proper burial. This will be the last loving office we can perform in this life for one who was endeared to very many by his generous nature and devout life.

W. G. DAVENPORT,
MARY C. DAVENPORT.

The Rectory, Anacostia, Aug. 27th.

BALTIMORE.—The Rev. Julius E. Grammer, D. D., rector of Trinity church, who is at the Johns Hopkins Hospital, with an acute attack of bronchitis, is much improved.

MT. WASHINGTON.—The ladies of St. John's church gave a concert at the church Tuesday, Sept. 10th, for the benefit of the children of Mrs. Anna L. Smith, of Baltimore, who was employed at the Mt. Washington laundry, and was drowned in Stony Creek during the flood of Friday, Sept. 6th.

HOMESTEAD.—The Rev. Dr. R. Holland Taylor, of Brigus Bay, Newfoundland, has accepted the rectorship of St. Thomas', made vacant by the resignation of the Rev. Wm. Brayshaw, who accepted a call to Springfield, O. Dr. Taylor will enter upon his new duties by the end of October. He is a graduate of Oxford and of Trinity College, England, and served two years as one of the faculty of St. John's College, Newfoundland.

BRISTOL.—The Rev. Thomas J. Packard has had recently surveyed a lot at this place, where he contemplates laying out a cemetery and building a church.

WASHINGTON, D. C.—The Rev. Mason Campbell Stryker, of Bermuda, was married to Miss Hope Per Lee, on Tuesday, Sept. 10th, in the chapel of St. Thomas' church, 18th and Madison sts.

The Rev. Dr. Charles H. Hall, who died in Brooklyn, N. Y., Thursday, Sept. 12th, was the rector of the church of the Epiphany, this city, from 1856 to 1869, covering the stormy period of the war, and was recognized as probably the ablest clergyman in Washington. Since that time he had been rector of the church of the Holy Trinity, Brooklyn, where he had served with signal distinction. Shortly after the war he declined a then phenomenal offer of $10,000 a year to assume charge of a church in San Francisco, claiming that he was too old a man to migrate into a new section of the country. At the request of Washington clergymen when Lincoln was assassinated, Dr. Hall wrote the resolutions expressing sorrow for the sad occurrence. He also preached the martyred President's funeral sermon in this city.

At St. Luke's church, on Sunday, Sept. 15th, the rector, the Rev. William V. Tunnell, decorated 12 candidates with the cross of the Daughters of the King.

LONG GREEN.—On Sunday, Sept. 15th, the Bishop visited this place and confirmed a class of persons at Trinity church, the Rev. George H. Kelso, deacon in charge. He preached a sermon and made an address relative to the division of the diocese. In the afternoon the Bishop conducted services at St. James' church, My Lady's Manor, the Rev. George K. Walker, rector.

PRINCE FREDERICK.—Mr. James P. King, the oldest white resident of Calvert Co., died Sunday, Sept. 15th, in the 94th year of his age. Mr. King was a liberal supporter of All Saints' church, of which he was for many years a member. He was a large real estate owner and was possessed of considerable means. He retired from public life 15 years ago, and devoted his whole time to farming. For 20 years prior to that time he had held the office of county surveyor.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—An effort is being made in the diocese to establish a Sunday school union. A meeting for conference was recently held in the diocesan house, and was addressed by Dean Hodges.

WILLIAMSTOWN.—The corner-stone of the new St. John's church was laid in the presence of parishioners, friends, and visitors by the Rev. Wm. Tatlock, D.D., on Sept. 17th. President Carter, of Williams College, the Rev. William Grosvenor, and the Rev. S. Tatlock, made addresses. The last spoke of the fact that 41 years ago when a sophomore in college, he began the services of the Church in Williamstown, North Adams, and Adams, and these three parishes have now 708 communicants, and nearly 2,500 persons under the care of the Church. The mission at Williamstown began in 1853, and a few years afterwards a neat wooden chapel was erected on Park st. The new church will be on the same lot. It will be constructed of rough field stone. A square belfry will stand near the south end, and the doors there will be the main entrance to the interior of the church. It will be in excellent keeping, as far as architectural beauty is concerned, with the neighboring buildings of the college, and will cost about $15,000. The Rev. Theodore Sedgwick, the rector of the parish, is carrying on an excellent work, and the long-felt want of a desirable edifice has been at last made possible through his untiring efforts.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The death of the Rev. Dr. Charles H. Hall, for 26 years rector of Holy Trinity church, removes a figure from the ecclesiastical circles of the city that has been conspicuous and active. The burial services were held in the church on the afternoon of Sunday, Sept. 15th. In accordance with the previously expressed wish of Dr. Hall, the President of Trinity College, Hartford, the Rev. Dr. G. Williamson Smith, officiated, the Bishop assisting. Masonic services were held in the rectory in the evening, and on Monday morning the remains were takdn to New Dorp, Staten Island, for interment. An overflowing congregation, representing all the churches of the city, filled the church of the Holy Trinity when the burial service was read. Dr. Hall was born in Georgia. While a student at Yale College he left the Presbyterian body and entered the Church. He was ordained in 1845, and was successively in charge of parishes at Huntington, L. I., and West Point, N. Y., and in South Carolina, and Washington, D. C. In 1869, he accepted a call to Trinity church, Brooklyn, where he remained until death ended his earthly labors. Greatly beloved in his own parish, he was greatly in demand in outside affairs. He was president of the Standing Committee of the diocese, and

chancellor of the cathedral. He was on the Civil Service Commission of Brooklyn, and also served as one of its Park Commissioners.

On Sunday, Sept. 15th, the Bishop visited St. Jude's church, and administered Holy Confirmation to eight persons, who were presented by the rector, the Rev. R. B. Snowden, and five persons of the church of the Advent, presented by the Rev. H. H. Bogert. The completion of the new parish house added interest to the occasion, and the Bishop referred to the advantages which such a work secures for a parish at the present time.

California

William F. Nichols, D.D., Bishop

VENTURA.—We regret to hear that on the 31st ult. Mrs. Parker, wife of the Rev. O. Parker, was run over by a small freight truck, the flange crushing her knee, from which she is, and will be for an indefinite time, on crutches. On the 15th inst., in returning from a missionary trip, Mr. Parker's horse stepped into a hole, and ran away, throwing Mr. Parker out of the cart, fracturing his ribs, battering his skull, and hurting him internally.

Southern Virginia

Alfred Magill Randolph' D.D., LL.D., Bishop

A meeting of the vestry of St. John's church, Portsmouth, was held on Sunday, Sept. 15th, when the resignation of the Rev. J. D. Powell who had been their rector for 27 years was accepted, to take effect Oct. 1st. This was immediately followed by a meeting of the congregation, when the correspondence which had passed between the vestry and their rector was read, containing expressions of the love and affection existing between pastor and people. Mr. Powell will make his home in Norfolk for the future, and will supply St. John's until a rector is obtained.

The church work in the diocese among colored people was never in such a prosperous condition as at the present. Bishop Randolph visited Ascension church, Palmer Springs, on the afternoon of Wednesday, Sept. 4th, and the following morning, St. Mark's. New buildings are going up for St. Paul's Industrial School, Lawrenceville, to accommodate the many applicants for admission. The industrial departments are in full operation, and each department is being well conducted by its foreman. The archdeacon visited All Saints' church, Dinwiddie, recently. It is a beautiful church, the erection of which and one other is due to the students of St. Paul's School.

A few months ago Christ church, Roanoke, was brought to such financial straits, owing to business depression, that the building had to be resigned to creditors. The Rev. Frank Stringfellow, of Arrington, took hold and has succeeded in paying off over $1,000 of the indebtedness, and the hopes are now that the parish will soon be on a good financial basis. The Bishop has just placed the Rev. Mr. Patton in charge.

A pipe organ of fine tone and great power has been placed in Emmanuel church, Staunton, and was used for the first time on Monday, Sept. 16. The exterior is finished in quartered oak and the coloring of the pipes is in harmony with the general tone and color of the interior of the church. It was built by Brown, of Wilmington, Del.

Wyoming and Idaho

Ethelbert Talbot, D.D., LL.D., Bishop

The fifth convocation was held in St. Matthew's pro-cathedral, Laramie, Wyo., on Sept. 11, 12, and 13, under the presidency of Bishop Talbot. Owing to the enormous distances of this vast jurisdiction, it was impossible to gather together all the Bishop's missionary clergy, but out of the 30 who are working under him some 15 assembled to gain the mutual help and encouragement which such a gathering must needs afford. Of these, one had traveled a distance of 1,250 miles in order to attend, his mission station being in the extreme north of Idaho, and several had come 400 or 500 miles.

Each day opened with a celebration of the Holy Communion at 7:30 A. M., and there was a two hours' session both morning and afternoon, in the course of which several admirable papers were read, followed by interesting discussions. The most noteworthy of these were on the subjects: "The Incarnation—importance of the doctrine now;" "The relation of the Sacraments to the Incarnation;" "The basis of the unity of Christendom." There was a hearty service each night at 8 P. M. On Wednesday evening, Dean Sulger gave an address of welcome to the clergy, and the Rev. Dr. Rafter preached the convocation sermon; on Thursday evening, the Bishop delivered his address, in the course of which he stated that 25 churches had been built in this jurisdiction during the eight years of his episcopate, and that in spite of the financial depression still experienced in the West, the majority of his mission stations were in a promising condition, the one great trouble being the lack of funds. On Friday evening, the Rev. Dr. Duffy, rector of St. Paul's, Evanston, Wyo., preached a telling address on the subject, "Why men do not come to church."

On Saturday, Sept. 14th, Bishop Talbot himself conducted a Quiet Day for the clergy, taking as the subjects of his three addresses, the three "Theological Virtues," faith, hope, and charity, which, if they are necessary elements in the life of every Christian, are especially so in the life of a priest. On Sunday, the 15th, the Bishop admitted to the holy order of deacons, Mr. William Wilson and Mr. James H. Macpherson, both of whom have already been working some time as laymen in this jurisdiction. The Rev. Dr. Sweeny, rector of St. Thomas', Rawlins, preached the ordination sermon, the candidates being presented by Dean Sulger and the Rev. S. J. Jennings. The Rev. Dr. Duffy preached again at Evensong to a crowded congregation on the text, "I am not ashamed of the Gospel of Christ."

Dean Sulger is soon to leave this jurisdiction, after laboring in it for over five years, first as archdeacon, and then as dean of Laramie. He has accepted a call to the important parish of Atchison, Kas., and will enter on his work there on October 1st.

Bishop Talbot opened, on Sept. 17th, a boarding school for boys at his see city of Laramie, similar to the institution for girls, which is now entering on its fourth year, at Boise City, Idaho. His own great experience as a teacher ensures that the school, which will be under his personal supervision, will be conducted on lines calculated to train a boy spiritually and morally, as well as intellectually, and to make him not only a good man, but a good Churchman. The commodious school building, which is called St. Matthew's Hall, was donated for the purpose by a generous friend of Christian education in New York, and the whole is under the charge of one of the Bishop's cathedral clergy, the Rev. Canon Ernest Smith, who lives in the Hall, and is assisted by competent masters.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist. Bishop

The report from the Episcopal High School at Alexandria is that it will begin its session this fall with 100 students, nine of whom are day scholars; 57 are from Virginia and West Virginia; 19 are sons of clergymen; 41 are communicants.

On Monday, Sept. 2nd, Bishop Newton laid the corner-stone of the new St. James' church, Leesburg, in the presence of a large assemblage of people, assisted by the rector, the Rev. Berryman Green, and the Rev. John D. La Mothe.

On Saturday, Aug. 31, Bishop Newton visited Round Hill, preached and confirmed two. In the evening he confirmed two in St. Paul's, Hamilton. On Sunday morning, Sept. 1, he visited Goresville and preached, and the same night he preached and confirmed 24 at Oatlands.

The improvements in the interior of St. Paul's church, Richmond, have been completed and the regular services have been resumed, the Sunday school room having been used for several months. The organ will not be ready for use till the 1st of October, the motor for supplying the wind having proved inadequate to the greatly increased size of the organ.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The quarterly meeting of the local assembly of the Brotherhood of St. Andrew in Cleveland, was held at Grace church, on the evening of Sept. 10th. The Rev. John Brown, in charge of St. Andrew's in the East, preached the sermon. It was decided that the week beginning with the 1st Sunday in October should be one of self-denial, and the money thus saved by members of the Brotherhood should be devoted to paying the interest upon the indebtedness now resting upon St. Andrew's in the East.

The Rev. Rix Attwood and his wife have suffered the loss of their infant son, Hamilton Parkes, and the funeral was held at All Saints' church, on Wednesday, Sept. 18th, the Bishop officiating, assisted by the Rev. Francis M. Hall. Mrs. Attwood is the daughter of the Rev. Moses Hamilton, for many years rector of St. Paul's church, Bellevue, and the interment will be at that place, where also Mr. Attwood was formerly rector.

The Guild of the Holy Cross held its annual meeting on Holy Cross Day, Sept. 14th, at Grace church. The Holy Communion was administered and the sermon preached by the Rev. T. C. Foote, who is chaplain of the guild. After the service, luncheon was served at the home of Miss Mary Bolles, to associates and members of the guild and to a number of the clergy who were invited. Following this was a business meeting held in the study, dear to many as the working place of the former loved chaplain of the guild, and rector *emeritus* of Trinity church. The officers who have served for the last year were re-elected, and some steps were taken to insure more earnest work for the good of souls. The members of the Guild of the Holy Cross are invalids, the suffering and "shut in" ones. These with the associate members, whose duty it is to give spiritual help and comfort to them and to others, number over 300, and are widely scattered in many dioceses.

The Rev. John C. Sage took charge of Grace church parish during the absence of the rector on his vacation.

Work on the new Church Home for invalids has been commenced, and it is hoped it will be finished in the spring. The cost is to be about $32,000.

KENT.—The congregation of Christ church were delightfully surprised a few Sundays ago to find in place in the church a beautiful white marble font, the gift of the rector, the Rev. Robt. Kell. The church has been in existence 60 years, and has never had a font until now.

New Jersey

John Scarborough, D.D., Bishop

The Convocation of Burlington met in Trinity church, Swedesboro, on Sept. 10th and 11th. The session opened by an interesting missionary meeting on Tuesday night. The Bishop, the dean, the Rev. C. M. Perkins, and the Rev. J. Y. Burk made the addresses. The meeting was very spirited, and the attendance of the general congregation was good. The next morning the Holy Eucharist was celebrated by the Bishop. The Rev. J. H. Townsend, of Atlantic City, preached the sermon. After the routine business was over and reports received there followed a general conference on the topic: "The best means of preparing candidates for Confirmation and First Communion." The leader was the Rev. Thos. H. Gordon. There was a very general expression of pleasure at seeing the Bishop once more, and in such manifestly improved health. The quaint surroundings of the church, a revolutionary structure, added not a little to the interest of the occasion, and all left charmed with the gracious hospitality of the rector and his effective band of workers.

The Rev. E. C. O. Nichols, recently of St. Andrew's, Bridgeton, has entered on his duties as headmaster of Burlington College, in place of the Rev. Dr. Williams lately deceased. The school opens with fair prospects.

St. Mary's Hall, which is widely known as the oldest Church school for girls in the country, opens with a full complement of pupils.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The church of St. John the Evangelist, Tannersville, was consecrated to the worship and glory of God by the Bishop of Albany on Saturday, Sept. 14th. The services were solemn and impressive, and the little church was beautiful in all its appointments and floral decorations. A small class was presented for Confirmation. The church was opened for services 10 years ago, and they have been held in it every summer since, and occasionally in the winter. A large number of the natives of these mountains have received Holy Baptism; many have been confirmed and admitted to the Holy Communion. Holy matrimony has been solemnized, and many mourners have been comforted by the Church's last offices, said over their dear ones who have passed away. Its services have also been a great comfort to many Church people sojourning in the neighborhood during the summer season. The church was built mainly through the untiring efforts of one faithful woman, who was lovingly remembered by the Bishop in his sermon, and at the altar on the day of consecration. The altar stood for many years in St. Clement's church, Philadelphia, and was presented by that church. The altar cross, Eucharistic and vesper lights, altar vases, altar desk, and font are memorials. A bishop's chair and handsome vestments have also been given by friends of the mission.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

WASHINGTON.—On Sept. 13th the Bishop visited the mission of the Ascension, which was organized last spring, and confirmed a class of six, presented by the priest in charge, the Rev. Mr. Geare.

The Rev. Christian M. Young has entered upon his duties as rector of Trinity church, and is to be instituted as soon as may be after the return of the Bishop from the General Convention.

CITY.—The Pittsburg branch of the Woman's Auxiliary to the Board of Missions held the first meeting of the fall season at the Church rooms on Thursday morning, Sept. 19th. A large number were in attendance, and much interest and pleasure were manifested upon the announcement that this branch would be able to present over $600 as its contribution to the United Offering at the meeting of the Woman's Auxiliary at St. Paul, early in October.

Bishop Whitehead has returned to the city, and on Sunday, Sept. 15th, officiated at St. Paul's and St. Matthew's, introducing the Rev. Warner E. L. Ward who is to be his curate in these places, both of which are under the immediate care of the Bishop. On the evening of Sept. 19th a reception was tendered the Rev. Mr. Ward and his wife by the congregation of St. Paul's parish.

New York

Henry C. Potter, D.D., LL.D., Bishop

SPRING VALLEY.—All remaining debt on St. Paul's church, the Rev. Thos. Stephens, missionary, has recently been paid off. The amount was $300. The congregation are making earnest efforts to have the church painted both inside and out.

The Living Church

Chicago, September 28, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Any one desiring to receive a copy of the weekly issue of THE LIVING CHURCH, for the five weeks, commencing Oct. 5th, containing a very full and accurate report of the proceedings of the General Convention, can do so by sending twenty-five cents, with his or her name and address.

An important letter from the Rev. Dr. Egar, on the revision of the Constitution, has recently appeared. Dr. Egar dwells especially on the proposal to change the name of General Convention to "General Synod." To this change Dr. Egar is strongly opposed. The whole letter is a forcible commentary on the proverbial question: "What's in a name?" He shows that in this instance, at least, there is a great deal in a name; there may be a complete revolution in it. We cannot be too often or too strongly reminded that sudden and radical changes, even in nomenclature, are contrary to the genius of the Church. It is over hasty to assume that our forefathers had no good reason for the terms they selected. At any rate such an historical examination as Dr. Egar presents to us is well calculated to give us a new impression of their wisdom.

But this is not the only subject upon which this valuable letter touches. Upon the much discussed preamble he uses language which we rejoice to quote as expressing precisely our own view of the case:

> The Constitution of 1789 makes no such "Declaration" as is prefixed to the proposed revision. Why? Because the apostolic ministry, the Creeds, the Sacraments, the Scriptures, are not within the competency of the General Convention, for the reason that they are not within the competency of the national Church. They are received from a higher authority. They are conditions precedent to the existence of the Church itself, and therefore are implied in all it does. By omitting to legislate in regard to them—by omitting even to declare their necessity—the General Convention is saved from the temptation to call them in question. For it is evident that if such a declaration were included in or prefixed to the Constitution, it must be looked upon as an enactment of the General Convention, the authority of the matters it treats of might be thought to rest on that enactment, and the logical position might be assumed with regard to them that the body which could enact them could abolish them.

These words are directly to the point. The danger of this novel kind of legislation has never been more clearly expressed. One thing only is necessary to be observed in addition. As this preamble is prefixed to the Constitution and not contained in it, it does not appear that it would be under the safeguards of the Constitution itself. It might be altered or tampered with by the action of any single General Convention. A strange position in which to place the "conditions precedent to the existence of the Church itself!"

The last point to which Dr. Egar draws attention is one upon which we should suppose there must be general agreement on the part of all who desire to see this proposed revision of the Constitution proceed upon those careful and cautious, nay, legitimate and orderly, lines which are alone consistent with both the dignity and the security of the Church. The point is this, that the proposed revision ought not to be presented to the General Convention as a completed whole, but as a series of amendments to the present Constitution. Unless this is done it will be very difficult for the Convention to act intelligently. It is of the greatest importance that the nature and extent of the changes proposed should be evident at a glance. "We can then see where we stand." It is only by means of comparison that the significance of the various propositions can be seen, and it is only by giving the recommendations of the Report this form that any comparison can be easily made. "Otherwise," says Dr. Egar, "in entering upon it at all, the present Constitution is prejudged and rejected without a hearing." We can hardly imagine that the committee has any other intention than to present their work in the form of a series of amendments. It was proper enough to publish the result of their labors in the digested form in which it has appeared. The same course was pursued in the first stages of the revision of the Prayer Book, but when the work of the revisers came into the General Convention for legislation, it necessarily assumed the form of a succession of resolutions, each embodying a proposed alteration. There is every reason why that precedent should be followed in the present case.

Constitutional Legislation

The searching criticisms which the report of the Commission on the Revision of the Constitution and Canons has received in different directions justifies the conviction that this work has been entered upon with rather too light a heart. The changes involved are far more important than at first appeared, especially those which affect the relations of the two houses of General Convention. Further than this, questions have been stirred of so radical a character as to require for their satisfactory adjustment an amount of discussion far greater than the limited period of one Convention will allow. Many persons have had their attention drawn for the first time to the fact that the real and permanent Constitution of the Church lies back of the written instrument of that name.

The sudden apprehension of this truth has had a revolutionary effect in some quarters. The question is freely asked: What need is there of any Constitution apart from that which is involved in the very existence of this Church as a part of the One, Holy, Catholic, and Apostolic Church? It has been seriously proposed to dispense with the Constitution altogether. Sober reflection, however, will bring us to the conclusion that, setting names aside, such provisions as are embraced in the special Constitution are necessary. They are safeguards for the preservation of the essential and permanent elements which the Church in America possesses by virtue of her descent from the ancient Church of England, those invariable features which distinguish the Catholic Church everywhere. Such provisions are necessary in themselves, and it is also necessary that they should not be subject to sudden and easy amendment. If instead of being called "Articles" of a Constitution, they were called "Canons," and included in the general body of Canons, they would yet be canons of a special character, not subject to amendment at a single session of the Convention. On the whole, the present arrangement has on its side the argument of convenience. Possibly a better name might be devised.

It seems certain that the proposed Constitution cannot be passed in its present form at the coming Convention. Probably only some portions will be passed, and those not without amendment. There is even a possibility that none of it will be passed, but that it will be referred in its entirety to a new Commission. There is much to be said in favor of this method. In ordinary cases it might be feared that a policy of delay would swamp the whole movement. But in the present instance there need be no such anxiety. The Church can always afford to wait. Sudden and radical changes are contrary to her spirit. It is just beginning to be realized how many important principles are touched by this work. The process, so long as its tentative results are made known from time to time, is an educational one of high value. It is better that changes should be gradual.

Looking at past precedents, the course taken, for instance, in connection with the Prayer Book in 1886, it is not unlikely that a committee will be appointed early in the session, to which the report will be referred, with directions to select from its provisions those of most immediate importance and about which there seems to be most general agreement in the Church, and to report those, and those only, for action in this Convention. There are certainly a few such propositions. Such for instance is the provision for the reduction in the number of deputies. We have seen no objection to this in any quarter. Article IX on the Book of Common Prayer is another case in point, though we trust that it will be amended in the portion relating to "alteration" or "addition" so as to conform to the amendment on that subject which was passed by the last General Convention, and now awaits ratification. This would have the advantage of at once and finally providing the Prayer Book with the safeguards which loyal Churchmen most strongly desire.

The provincial system is one of the most important of all the provisions embodied in the draft Constitution. Most of the others are alterations or readjustments of existing features. This is new. While something of the kind seems imperatively demanded by the circumstances of the Church and it seems to many that our working system is in danger of breaking down under the strain of conditions to which it was never adapted, it is confessedly most difficult to devise a system which will at once meet the needs of the case, and at the same time not come into too violent collision with vested rights. This consummation seems nearer than at any previous time, and we shall certainly think the Convention will have deserved well of the Church if it succeeds in setting forth a provincial scheme which is neither unpractical nor impracticable. We have sufficient confidence in the general common-sense of Churchmen to believe that the adoption or rejection of a provincial grouping of dioceses will not depend either upon a mere blind following of ancient precedents or a hatred of supposed mediævalism, but upon purely practical considerations. If it can be made clear that there are advantages in this system which do not exist in the present one, or that important needs can be met in this way more easily than in any other, that it will not add complication to our present machinery, but rather relieve it of undue pressure and strain, then it may confidently be expected that it will be approved. But if a provincial system cannot be shown to the satisfaction of Churchmen generally to be anything more than a poor imitation of something which used to exist in the Primitive Church, without any certain relation to the exigencies of this Church, then it will be defeated. The practical advantages to be attained must be kept in view throughout, in the distribution of dioceses, as well as in the allotment of powers and functions.

Whether the provincial arrangement can be included among the measures to be passed through the preliminary stage in this year's Convention or not, it is evident, we think, that there are two or three articles or propositions which may be so passed with advantage. The remaining amendments might then be committed to a new Joint Commission to report in 1898.

We have not thought it worth while to devote any space hitherto to the discussion of the proposed new Canons. There are many of these which are open to serious criticism. But as, most certainly, the Canons cannot come up for action until the work of amending the Constitution has been completed, it would seem altogether unnecessary to consider them very narrowly for many months

to come. Meanwhile, in the hands of different committees, and before coming into the Convention for definite action, they may have assumed such forms as to make much criticism unnecessary.

Five-Minute Talks

BY CLINTON LOCKE

XXXI.

The 18th, 20th, and 21st of September are Ember Days. What does that mean, and what do we do on them?

There are four sets of Ember Days, occurring on the Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whitsunday, after Sept. 14th, and after Dec. 13th, corresponding to spring, summer, autumn, and winter. The name "Ember" is probably a corrupted form of the Latin words, *Quatuor Tempora*, the four seasons. This in German was shortened into *Quatember*, and in English into Ember. It means the four times in the year when Churchmen are to fast and pray for God's blessing on that particular season of the year. These times began to be fully observed in Italy about the 5th century, and not until much later outside of that country. They do not exist at all in the calendar of the Eastern Church. In the whole Western Church, however, they have gradually come to be the stated times for the ordaining of priests and deacons, and it is this feature on which we now lay particular stress in the keeping of the Ember days. If you look in your Prayer Book you will see in the Occasional Prayers, two very beautiful prayers which are to be used in the "weeks preceding the stated times of ordination," meaning the Ember times. Unless your priest was careless, or you yourself were paying little attention, you must often have heard these prayers on the four Sundays in the year which follow or precede the Ember days, and if there is a daily service in your parish, and you go to it, on the Ember days themselves.

It does not follow that only at those times can priests and deacons be ordained, for there is no morning in the year when it could not be done, but there are stated times—stated so that the whole Church may be praying together that God's blessing may so guide the bishops and pastors of the flock that they may not lay hands suddenly (that is, without due consideration) on any man, but may faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church, and also to pray that God's grace and benediction may be given to those ordained, that both by their life and doctrine they may show forth God's glory and set forward the salvation of all men. It is a very grand and inspiring thought that at certain four times in the year in every Episcopal and Roman Catholic church the priest and the people are putting up common supplications for those who are to take on themselves the trials, the duties, the joys, of the sacred ministry. Trials, because the scanty salaries, the small effect of all their labors, the huge mountains of sin ever confronting them, are trials; duties, for what duty can be so weighty and so absorbing as the care of souls; and joys, because there is no higher, nobler, purer joy than that of being useful, of having one's whole life consecrated to the bettering the life of your fellows, and being the channels by which God has chosen to convey sacramental grace and help to the faithful.

Have you ever thought at the Ember times, of your especial connection with them, and that you were called upon to add your voice to the prayer for those to be ordained, and that you were bound up in the great net of the Apostolic Succession, bishop after bishop, priest after priest, succeeding one another as Ember days succeed to Ember days? Lay people in the American Church are very apt to forget how closely they are connected with every ordination that takes place. You think it is an affair which only concerns bishops and priests, but you are very much mistaken. No bishop, priest, or deacon, can be brought to ordination in our Church without laymen playing a most important part in it. Among the papers which it is absolutely necessary for a young man wishing to be ordained deacon to present to the bishop, is a certificate from the vestry of his parish, all laymen, and from the Standing Committee, composed of clergymen and laymen. When a deacon wishes to be a priest, he again must have the lay signatures of the Standing Committee, and before a bishop can be consecrated, Standing Committees, equally with his peers, must consent to it. You see then how intimately the lay element is bound up with the Ember days, and it ought to make you very careful, in the first place, what vestrymen you elect, since they may at any time be called upon to recommend some one for Holy Orders; and in the second place, to make you very earnest in your prayers for the guidance of your bishop in choosing men, for ultimately the choice rests with him and he does not pretend to be infallible, and also for the candidate that he may not lightly and unadvisedly take on himself the awful responsibilities of the priesthood. Unless a man loves his priestly office, not for worldly advantage, or for the social rank it gives him, but for the opportunities it offers for doing good to men, I can imagine no drearier life than his must be. I once knew a priest who had taken Orders to please his father and mother, and for certain temporal advantages, and he told me he felt like a convict with a ball and chain around his leg. He was not a hypocrite, and he knew that he was in a false position, but he had not the courage to leave it, and lived and died an unhappy and discontented man. Pray for your bishop, and for all the clergy, but especially for your own parish priest, not only on Ember days but on all days. No men need prayer more and crave it more, and none will be more grateful for it.

Mandarin-Made Riots

To the Editor of the North-China Daily News:

SIR—In the letter of your correspondent from Ichang, which appears in Monday's issue, is the bare statement that the workers of the American Church Mission had been expelled from the city of Chingchou, near Shashi. The occurrence is unfortunately such a common one, and it is so impossible to obtain redress, that I should not have ventured to call attention to it if it did not serve to show very clearly that the Chinese officials are the originators of these riots.

The facts are very simple. A few weeks ago we sent two Chinese catechists to Chingchou. They rented a house and occupied it. They have had no difficulty with the neighbors or the people. The rest of the story I translate from a letter received from one of the catechists. He says:

"We went, according to orders, to Chingchou to open a station there, but met with unexpected opposition. The magistrate (*Hsien*) twice sent men about the streets beating a gong and proclaiming, 'No one is to sell or rent any house to a foreigner or Chinese for missionary purposes; and if anyone does so his house shall be torn down or confiscated for public use; and moreover he shall be severely punished, without hope of pardon.' When we had been living in the city some days there were rumors of trouble, and we were reviled constantly. The *literati* and men of some importance in the city held several consultations about our presence there, and brought pressure to bear upon the landlord to make him return the lease and the rent money; and determined that if, after four or five days, the landlord had not done so, they would pull down the house and punish him severely.

"In consequence, the landlord was so worried that he fell sick, and his whole household was in great trouble. He came to us himself, and besought us many times to move to some other place, saying that if we did not make haste he would suffer for it heavily. As we objected to move, on account of the expense, he sent others to beseech us, and got the middleman to come to us and beg us to move quickly, because the people and the *literati* were unwilling to have us stay; and the Taotai, prefect, and magistrate could not restrain the people, and had nothing to say but they must go, but do them no bodily injury, for that would make trouble for us mandarins."

From another letter I learn a further detail: that, while our men were deliberating how to act, some one was sent several nights in succession to make an outcry before the house for a lost child, and to accuse them of being kidnappers in the employ of foreigners. Naturally, when it came to this point they thought it best to move.

This is the statement of the case, and it is as clear an instance of how an anti-foreign riot is organized as one could wish. At the beginning there is no opposition from the people, and a house is easily rented; and there must have been many others willing to rent, or there would have been no need of terrorizing them. As soon, however, as the settlement of the newcomers becomes known to the authorities, and they can decide upon a course of action, the magistrate sends men about the streets, officially proclaiming that if anyone rents a house it will be pulled down or confiscated, and the landlord punished, *i. e.*, beaten in the *yamen* in the way they know how to beat men there. The *literati* also appear, working in full harmony with the officials; and, in order to enlist the rabble, the stale old trick of the kidnapped child is resorted to. We are used to all these elements in a riot, but I think there was never a clearer case from start to finish. The only thing wanting is "a secret society"—but perhaps the mandarins felt that even the credulous foreigner would not stand this excuse any longer. But the master touch of all is the caution to the crowd to stop short of violence, not in mercy to the innocent, but to save the mandarins from getting into trouble. For, if the rioters would only be reasonable, there is really no need whatever of killing any one, so long as daily annoyance and the destruction of property will accomplish the end.

One word in conclusion. Why should all this trouble be made over two inoffensive men? One answer is, that Chingchou is only a few miles from Shashi, and that Shashi is to be opened as a port. I spent five days in that busy mercantile place last May, and the city was quiet then. I have learned that as soon as the news arrived that the port was to be opened, the city was placarded with anti-foreign placards. There is a closer connection between trade and these disturbances than many persons suspect.

F. R. GRAVES.

St. John's College, 7th August.

Letters to the Editor

THE UNITY OF CHRISTENDOM

To the Editor of The Living Church:

On the 8th of September occurred the thirty-eighth anniversary of the "Association for the Promotion of the Unity of Christendom." True lovers of Christian unity will be glad to learn that this association, which seeks to unite in a bond of intercessory prayer members, both clerical and lay, of the three historic branches of the Church Catholic, is rapidly gaining the confidence and suffrage of the faithful throughout our country. That this is so is evinced both by the fact that during the present American secretary's short term of office it has added to its list of membership the names of 22 bishops, 140 priests, and 195 laymen, and also by the fact that on the anniversary mentioned the Holy Sacrifice was offered on behalf of its intention and works at sixty-nine altars.

A. J. ARNOLD, Secretary for U. S.

Media, Pa.

U. S. HISTORY IN OUR SCHOOLS

To the Editor of The Living Church:

I was glad to read the letter of my reverend brother of Farley, Ia., on the prevailing historical inaccuracy in our public schools concerning the origin of the Church of England. A few months since one of my young parishioners, a member of the high school, asked me if I could tell her of a history, not written by a Churchman, which said that the Church of England was not founded by Henry VIII. I saw at once the taunt she had received, and I referred her to Hume. It might be well for scholars to cut these words out and paste them in their histories. They may be found at the beginning of chapter xl, vol. IV, Hume's History of England:

"Of all the European churches which shook off the yoke of papal authority, no one proceeded with so much reason and moderation as the Church of England; an advantage which had been derived partly from the interposition of the civil magistrate in this innovation, partly from the gradual and slow steps by which the reformation was conducted in that kingdom. Rage and animosity against the Catholic religion was as little indulged as could be supposed in such a revolution; the fabric of the secular hierarchy was maintained entire; the ancient liturgy was preserved, so far as was thought consistent with the new principles; many ceremonies, become venerable from age and preceding use, were retained; the splendor of the Romish worship, though removed, had at least given place to order and decency; the distinctive habits of the clergy, according to their different ranks, were continued; no innovation was admitted merely from spite and opposition to former usage; and the new religion, by mitigating the genius of the ancient superstition and rendering it more compatible with the peace and interests of society, had preserved

itself in that happy medium which wise men have always sought, and which the people have so seldom been able to maintain."

It will be noted that Hume speaks of "the new religion," but of the same old Church. Then, too, for the true meaning of "new" in connection with "religion," the reader is referred to fifth definition of the word in the Standard Dictionary. But Hume is not the only historian who gives the lie to the statement that the Church of England was founded by Henry VIII. In Green's History of the English people, vol. I, sec. 56, we read: "The work of Theodore lay mainly in the organization of the episcopate, and thus the Church of England, as we know it to-day, is the work, so far as its outer form is concerned, of Theodore."

The school histories, in this regard, are evidently based upon Macaulay's statements. In vol. I, page 55, this historian states: "Henry VIII attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this attempt was extraordinary."

On page 60 he calls the English reformers "the founders of the English Church." On page 64 he speaks of "the authority of a Church founded on private judgment alone," and allows of the opinion of the Puritans that the Church after the Reformation was "an institution younger by many years than themselves." But this is curious language when compared with that of Hume and Green. It would imply that the king, along with a number of the bishops, clergy, and laity, withdrew from the Church in which they had been baptized, and set up a rival organization. They indeed withdrew from the Pope. But to say that withdrawing from the Pope was founding a Church, is allowing at once the papal claim. It is good enough doctrine to be taught in a Roman Catholic parochial school, but it is strange pabulum for the Protestant youth of our public schools. Hume, indeed, speaks of two sects in the Church in the reign of Henry, the Catholics and the Protestants (vol. III, page 233); but at the beginning of Elizabeth's reign he finds nothing but the same old Church. In vol. IV, page 171, we read:

"The Catholics, in the beginning of her reign, showed little reluctance against going to church, or frequenting the ordinary duties of public worship. The Pope, sensible that this practice would by degrees reconcile all his partisans to the reformed religion, hastened the publication of the bull which excommunicated the queen, and freed her subjects from their oaths of allegiance; and great pains were taken by the emissaries of Rome to render the breach between the two religions as wide as possible, and to make the frequenting of Protestant churches appear highly criminal in the Catholics."

Thus these Catholics and Protestants, who should be called more properly Romanists and Anglicans, so far from constituting independent or rival Churches, were all under the same bishops and the same rectors, and all attended the same houses of worship. In fact, the idea of founding a Church, in the modern use of the term, did not enter the minds even of the extreme Puritans.

It was a saying of Lord Melbourne that he wished he could be as cock-sure of some one thing as Macaulay was of everything. Out of his own mouth Macaulay can be condemned, unless he be a Romanist. If Henry constituted an Anglican Church differing from the Roman Church only on the point of the supremacy; if Cranmer was Archbishop both of what he calls the Roman Catholic Church in England, and of this newly constituted Anglican Church, and if he continued to be Archbishop on into the reign of Mary, when ecclesiastical affairs were restored to their pre-reformation status, then the Anglican Church of old Henry and Elizabeth was the same organization as the Roman Catholic Church of young Henry and Mary, barring the Roman supremacy. And then obedience to the Roman supremacy constitutes the "being" of a Church. Let us plead for the elimination of such Roman teaching from our public schools.

J. D. Herron.

DR. SEABURY'S APOSTOLIC SUCCESSION

To the Editor of The Living Church:

Your correspondent "H. L. T." (Sept. 14th) makes a suggestion which has in view the best interests of the members of "The League of Catholic Unity." While supporting warmly the idea that they should "attentively read" Haddan's "Apostolic Succession," I feel that he asks of them a task so difficult that very few will be led to its performance. This arises from the fact that Mr. Haddan wrote positively execrable English. His book is one of the most perfect specimens of forensic verbosity and prolix theological diffuseness in the literature of the nineteenth century. The points the author wishes to make are, perhaps, perfectly clear to his own mind, but the task of presenting them to others has led him to develop stylistic mannerisms the most crabbed, involved, loquacious, obscure, confused, circumlocutory, rambling, and generally intolerable, in the whole sweep of modern Anglican theology. Frequently—not occasionally, but *frequently*—his sentences are fifteen lines long, especially in the first part of the book, and on running over the leaves I have just now lighted by chance on one (pp. 17-19) covering, by actual count, fifty-three lines of solid type! Talk of the sacrilegious desecration of our pure Anglo-Saxon by Robert Browning—in comparison with Arthur Haddan, he wrote Shakespearean periods!

I think "H. L. T.", and every other reader, will bear me out in this severe characterization. But, all this has nothing to do with the cogency and accuracy of Mr. Haddan's reasoning, and therefore I feel justified in writing thus freely of the instrument by which it is presented.

Now, it so happens that at last it is possible to recommend to the "attentive perusal" of our L. C. U. friends a book which contains the whole gist of Haddan's argument (and something more) in *modern English*—readable, clear, and precise. I refer to the valuable exposition published a year or two ago by the professor of Ecclesiastical Polity in the General Theological Seminary, the Rev. Dr. Seabury, under the title: "Lectures on Haddan's Apostolic Succession" (Crothers & Korth, N. Y). The stupid obscurities and involutions which marred the parent work are gone in this concise, clear-cut analysis, and we can recommend it to one's interested theological neighbors without the paralyzing fear that the reader may conceive as abhorrent a repugnance for the intricacies of the doctrines it enshrines as for the linguistic mazes by which they are muddled.

Willis Hatfield Hazard.

West Chester, Pa., Sept. 14, 1895.

"THE GROWING EPISCOPALIANISM"

To the Editor of The Living Church:

The extract from the Boston *Transcript* in your issue of Sept. 7th, is very good reading to one who has a sense of the humorous, if it is meant merely as a bit of self-admiration; but if it is in earnest it becomes too serious to be laughed at.

Considering the many rumors, and the late "Massachusetts cases," and some of the published utterances of some of the clergy, it seems necessary for the coming General Convention to deal firmly with those who would nullify the Church's doctrinal and historical position. "The Bishops' Pastoral" must be officially endorsed, so that it may no longer be looked upon by "Unitarian Episcopalians" as merely the individual opinion of the few subscribers. The subscription to the doctrine, polity, and worship of the Church demanded of candidates before ordination is given, should be made searching and iron-clad, so as effectually to prevent any one who is tainted with heresy from reaching Holy Orders. It is incumbent upon the Revision Committee to see that a form of subscription answering this purpose is in their report. If the Boston *Transcript* thinks the Church will renounce her Catholic position and heritage, it is sadly mistaken. Instead of assisting at the next General Convention to make still "further concessions" "along the lines of ecclesiastical polity," and in "removing some of the barriers which have heretofore kept this influential Christian body somewhat apart from" false doctrine, heresy, and schism, every proposition that looks that way will be bowled out. The majority of the delegates to the General Convention are loyal Churchmen.

J. S. Hartzell.

Mt. Pleasant, S. C., Sept. 9, 1895.

FROM CARLISLE TO THE WIGWAM

To the Editor of The Living Church

In your issue of Aug. 3rd, the pictures of certain Apache Indian pupils are given, showing the improvement of four months' training at Carlisle. And now, in your issue of Aug. 31, a writer, W. S. M., suggests how the return "from Carlisle to the wigwam" may be easy, and asks: "What is to become of them after graduation?"

The charge is frequently made that returned pupils from Carlisle and other schools go back to the wild camp life, and therefore it is inferred that it is useless to educate the Indian.

What are the facts?

1st. A small proportion of pupils, after leaving school, remain in the East, obtaining useful employment; *e. g.*, six Indian girls, former Carlisle pupils, are reported as being now profitably employed as professional nurses in Philadelphia, New Haven, and Hartford. Others are employed in other ways.

2nd. A larger number who have returned to the reservations are employed, either in the Indian schools, or in some employment at the agencies. Two Cheyenne graduates from Carlisle, whom I know, are so employed, one as clerk in a store, the other as assistant laundress in a school. I venture the opinion that if the after history of all Carlisle's one hundred and two graduates, from some thirty or more tribes, were known, that a large proportion would be found to be usefully employed, and that they have not gone back to the "blanket" and the "tepee." At least twelve other returned pupils from Carlisle (not graduates) whom I know, are either now usefully employed, or have been part of the time at least in the past year.

3rd. It is true that some returned pupils have gone back to the "blanket" and the "tepee." But I ask, what are these returned pupils to do? It is but natural that the should return to their parents, after years of separation. A few who are best fitted, find positions as I have stated. But for the rest, in many cases, there is practically nothing for them to do. True, the Indian has land. But the cultivated farm in Pennsylvania is very different from the wild, unbroken prairie of Oklahoma, South Dakota, or other Western regions. Then the market and other conditions are very different. Drouth, hot winds, storms, and other calamities give white men great discouragement, and they often abandon their farms in despair. What encouragement is there for the educated young Indian? The white man fails. How can the Indian hope to succeed? He has no capital to begin with; no cultivated land; all is wild. His parents laugh at him, that he should work like a white man. The government issues beef and rations. Why need he work? It is easy to sink to the condition of camp life. The school clothes wear out, and he has no money with which to buy new. Soon, to outer appearances, he is much the same, as those who have never been in school. I have seen some such in the camps, apparently the same as others, who had been in Carlisle or other schools. For example, a few days ago, in visiting an Arapahoe camp, I found a young women dressed like the rest, who could speak English, and who I found had been at Carlisle. She lived with her parents in a "tepee." She had no books or papers, no evidences of civilized life. She seemed to be living about the same as if she had never been in school. But, after all, I ask, what else could she do? The return from school was natural, and what can she do here to earn a livelihood? The poor white settlers near by, who are almost starving themselves, cannot employ her. Besides, there is the race prejudice on both sides to be overcome. She has land, wild, uncultivated land, which will bring little or no income. She has no house, nor money with which to build one. This young woman tells me that she attended our church (St. John's) at Carlisle. Here religious privileges are scarce.

They who blame returned Indian students, often do not understand the difficulties of the situation. What can we do about it? Help them to help themselves? This we are trying to do.

Our missionary force in Oklahoma is but feeble. One missionary travels three hundred miles a month, visiting Indian camps (two tribes), Indian schools, Indian agencies, military posts, and farming communities, holding such services as are practicable for both whites and Indians. The help of women workers among the Indians is especially desirable. One who can go in and out among the camps, helping and encouraging the Indian women, would do a good work.

I am in hopes that the introduction of lace-making, as among the Chippewas of Minnesota, may give the young women here something to do for which their tastes are fitted.

If in some cases Indian education fails to accomplish its purpose, it should be remembered that in some cases white education also fails. Are there no educated rascals in jails and prisons and elsewhere? Was there never a Judas among the Apostles?

Education sharpens men's wits. But education without religion is a doubtful good. The Indian youth, as they return from the Eastern schools, specially need the influences of the Gospel of Christ to hold them up and to keep them from the flood of vice and barbarism with which they are surrounded. Here, amid the homes of fifty thousand red men, there is need that the Church of Christ be firmly established. Who will help?

Last Sunday, as ten educated young men—some returned from Carlisle—joined heartily in the service and in singing at our Church tent, I felt encouraged. Not all, by any means, return to the wild camp life. If some fall, we can help them to rise again. The Missionary Bishop of Oklahoma will be pleased to receive any help for his Indian work. Carlisle is an excellent Indian school, but its work should be supplemented by civilizing and Christianizing influences brought to bear upon the Indians in their homes.

D. A. Sanford,
Missionary to Indians.

El Reno, Oklahoma Ter.

DR. GRAY'S NEW WORK

To the Editor of The Living Church:

Permit me to direct the attention of my brethren of the clergy to a new work now in process of preparation by the Rev. Andrew Gray, D. D., of Boston, Mass. The title of this work is, "The Origin and Early History of Christianity in Britain, being a concise and careful treatment of the subject from the earliest dawn of Christianity to the time of St. Augustine."

During a recent visit to Boston I had the pleasure of meeting Dr. Gray at his home, and knowing my own interest in historical studies, he very kindly permitted me to examine the MS. of his work which is passing through final revision preparatory to publication. I went through the MS. with great care, and have no hesitation in stating that this work will prove of incalculable value to our candidates for Orders, as well as to our clergy and laity. The work gives ample evidence on every page of the most careful examination of original documents, etc., that throw much light on British Christianity, its origin and development,

and well sustains the reputation of the author as an exact student of history.

I urged the immediate publication of the work. But this will depend on the co-operation of his clerical brethren throughout the Church. In this connection I would earnestly suggest to the clergy that they write Dr. Gray, stating how many copies of the work they will take when published (cost will be about $1.50). This would give him a working subscription list, and he could at once enter into negotiations with the publisher. I propose taking at least five copies and will push its sale in the diocese of Iowa, to the best of my ability, for the good such a work is calculated to accomplish among Church people, as well as among our separated brethren. JAMES C. QUINN.

Mason City, Ia.

ANOTHER SOCIETY FOR SHUT-INS

To the Editor of The Living Church:

In LIVING CHURCH which was sent to me to-day, I notice with interest, especially on page 387, the request of I. S. Keller. The object of my letter is to direct his attention to a society for the Shut-Ins in which I am interested, namely, the Guild of the Holy Cross, which has its headquarters in Cleveland, Ohio. The officers are a chaplain (the Rev. T. C. Foote); a warden (Mrs. C. P. Ranney); a secretary (Mrs. H. C. Foote); a treasurer (Miss Helen Coury); a librarian (Mrs. W. Tew), and the editor of the guild journal, Mrs. E. W. Stensbury.

Any one who is an invalid may become a member. Associates must be communicants of the Protestant Episcopal Church. Our roll now shows the names of 26 priest associates, and about 118 lay men and women associates, of whom 11 are ward mothers, and have charge of the associates and members (156) assigned to them by the officers.

I hesitate to intrude upon you for any further detail, but will simply add that the object of the guild is to cheer and lighten the lives of those who, by reason of bodily weakness, are deprived of many pursuits and avenues of usefulness open to the strong. M. JOSEPHINE WISE,

Associate St. James' Ward, G. H. C.

1418 W. Lexington st., Baltimore, Md.

THE CHURCH PUBLISHING SOCIETY

To the Editor of The Living Church:

It seems to me that there is a strange indifference in the Church with regard to the establishment of the Church Publishing Society. It is a practical way of accomplishing many excellent results. Like our new Missions House, it has waited long, but should have been ours many years ago. We can hardly believe that for such a weary time we wasted and lost so fine an opportunity, and lost ground, and fought against odds, and shortened the lives of our secretaries or exhausted their patience by continuing as will-tenants in the stuffy, inadequate rooms at the Bible House. Now we rejoice in our own handsome missionary headquarters, from which we shall soon receive, if we are not already receiving, substantial income. So with our Church Publishing Society—such an agency we ought to have had long ago. Other denominations, and in smaller cities as well as in New York, have proved the advantage of it. Think of the immense income derived from the most conspicuous example, the Methodist Book Concern. Why can we not be as wise?

The society is at last established. It has its office in the Church Missions House. It is ready to publish and print anything for Church people, or any one else, from a volume to a baptismal certificate, maps, circulars, programmes, blanks, notices, parish papers, anything and everything.

The Church Publishing Society is started, and is already at work. It promises to do good work, with the intelligence of Churchmen, and as reasonably as any other printers. There is abundant room for the Society and for what it can furnish and do. Now, seeing that it does exist, and with such a motive, (desiring to help the Church, and giving, as I understand, any surplus income to the Church's charities), shall it not be sustained and grow strong? Surely we who are Churchmen will not leave it to struggle long weary years for recognition and cordial support.

For my part, I intend to help it by word and influence and printing at every opportunity. Will not others of the bishops, clergy, and laity do the same?

CORTLANDT WHITEHEAD,
Bishop of Pittsburg.

Opinions of the Press

Brooklyn Eagle

EROTIC NOVELS AND A DIVORCE.—John Oliver Hobbes has secured a divorce from her husband on the ground of cruelty and unfaithfulness. John Oliver Hobbes is the name under which Mrs. Pearl Craigie has written several novels. She is one of those young English women who say things in their books that make men blush who read them. Her novels have proved that she thinks on subjects which no healthyminded woman devotes much attention to. The perversion of the sexual relation is a good thing for physicians to discuss with a view of curing the disease, but when young women write about it in books one is inclined to suspect the moral and physical condition of the young women. Mrs. Craigie evidently does not like to come into close contact with the thing of which she writes, or she would not have sued her husband for divorce. She will doubtless use her new experience as the basis for a new novel. If the new-woman craze will produce a few women who will write healthy novels, it can be endured for awhile. It is more tolerable than the morbidity of the fiction produced by the end-of-the-century women who are writing.

Personal Mention

Bishop Huntington's address is Syracuse, N. Y.

The Bishop of Massachusetts has returned from Bar Harbor to his diocese.

The address of the Rev. J. A. Montgomery is now West Chester, Pa.

The address of the Rev. Francis J. Hall is 726 Warren ave., Chicago, Ill.

The address of the Rev. John A. Staunton is No. 35 West 33rd st., New York.

The Bishop of Kentucky has returned to Louisville from his sojourn by the sea.

The Rev. Gideon J. Burton may be addressed at 4003 Chestnut st., Philadelphia, Pa.

The Rev. Charles Follen Lee has accepted a call to St. Andrew's church, New Castle, Me.

The Bishop of Missouri has returned to active duty from his vacation at Wequetonsing, Mich.

The Rev. Prof. E. P. Gould, D. D., of the Philadelphia Divinity School, has returns from Port Jervis, N. Y.

The address of the Rev. Edmund Banks Smith, after October 6th, will be St. Peter's rectory, Hazleton, Pa.

The Rev. Dr. C. Ellis Stevens, rector of Christ church, Philadelphia, returned from the White Mountains.

The Rev. J. G. Robinson is now in charge of Grace church, South Boston, and should be addressed at 9 Woodward st., South Boston, Mass.

The Rev. Y. Peyton Morgan, of St. Paul, Minn., has accepted the call to Christ church, Dayton, Southern Ohio, and will enter upon his work on Oct. 1st.

The Rev. B. M. Bradin has tendered his resignation of St. Andrew's church, Clearfield, diocese of Pittsburgh, to take effect on the first of January, 1896.

After a vacancy of a year in the rectorship of Trinity church, Newark, S. Ohio, the Rev. F. B. Nash, of Fargo, N. D., has accepted a call to the same and will take charge on Oct. 1st.

The Rev. J. M. McGrath has been spending vacation days at Boston and East Hampton, N. Y., and is now in the mountains, whence he will return to his work on the first Sunday in October.

Mr. Edmund A. Neville, lay assistant at Christ church mission, Franklinville, Philadelphia, has accepted a position which has been offered him by the Bishop of Western Texas, and will leave for that diocese shortly.

During the month of October the address of the Rev. William M. Jefferis, D.D., rector of the church of the Holy Communion, Tacoma, Washington, will be care of the Rev. John Wright, D.D., 383 East 9th st., St. Paul, Minn.

Ordinations

On Sept. 15th, in St. Matthew's pro-cathedral, Laramie, Wyo., Bishop Talbot admitted to the diaconate Messrs. William Wilson and James H. Macpherson, who were presented by Dean Sulger and the Rev. S. J. Jennings.

To Correspondents

MRS. C. H. S.—We think you can obtain such a list by writing to Miss E. M. Hoppin, 469 Broadway, Cambridge, Mass. She edits *The Girls' Friendly Magazine* and doubtless is well posted on the subject.

Official

THE 5th Triennial American Church Sunday School Institute will be held during the meeting of the General Convention in Minneapolis and St. Paul as follows: In Minneapolis, at St. Mark's church, Monday and Tuesday, Oct. 7th and 8th; in St. Paul, at Christ church, Wednesday evening, Oct. 9th, at 8 o'clock.

THE Society for the Home Study of Holy Scripture and Church History (President, the Bishop of Albany) will begin its tenth year of study by correspondence on Oct. 1st. Miss Smiley, the director, has returned from England, and requests that applications may be made promptly. Full information will be sent upon request. Address Secretary of S. H. S. H. S., St. Anna's House, 406 W. 20th st., New York City.

THE BOARD OF MISSIONS

The triennial meeting will be held in Gethsemane church, Minneapolis, beginning on Friday, Oct. 4th, being the third day of the General Convention; the House of Bishops and the House of Deputies meeting together as the Board of Missions, and adjourning from time to time as the business may require.

The triennial sermon will be preached in the same church on the evening of Sunday, Oct. 6th, by the Rt. Rev. Dr. McLaren, Bishop of Chicago.

The fiscal year closed Sept. 1st without debt.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.
TRIENNIAL MEETING

The Triennial general meeting of the Woman's Auxiliary to the Board of Missions will be held in St. Paul, Minn., on Thursday, Oct. 3rd. Holy Communion at 9:30 A. M., in Christ church, corner of Fourth and Franklin sts.

Morning and afternoon sessions in Central Presbyterian church, corner of Exchange and Cedar sts.

The meeting is open to all members of the Auxiliary, and Church women generally. Other women interested in missions are cordially invited to be present.

JULIA C. EMERY, Secretary.

Died

NICHOLS.—Entered into the rest of Paradise, on the morning of the 29th of August, at 4130 Drexel boul., Chicago, Marietta S Nichols, wife of the late Theodorus Platt, of Plattsburgh, N. Y., aged 76 years. Interment at Plattsburgh.

"And her children shall arise and call her blessed."

Church and Parish

A PRIEST, Catholic, of good standing, desires a parish in November; or to become an assistant priest in a large parish, with adequate support. ECCLESIA, care of THE LIVING CHURCH.

WANTED.—A conservative, Prayer-Book Churchman, priest or deacon, to teach a charity parochial school, and to do Sunday duty in a mission chapel of Christ church, Raleigh, N. C. Salary, $600. Address the Rector.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

WANTED.—Organist and choirmaster desires position in parish having large vested choir. Twelve years' successful experience. Devout Churchman. Communicant. Pupil of Alex Guilmant, and graduate of the New England Conservatory, Boston, Mass. Good references. Moderate salary. Address, CANTATA, THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

RECTOR AND VESTRY

The debate and findings of the Standing Committee of the diocese of Alabama in the case of Rector vs. Vestry of St. John's church, Mobile, together with the Bishop's decision in the case, are ready for delivery.

There arose last year in the parish named a dispute between the rector and the vestry as to who had control of the Church organ; the vestry contending that at all other times than during the actual progress of divine service they possessed authority to say who should and who should not use the organ, the rector contending that at no time did the organ pass from under his control.

Inasmuch as this question involved the larger question of control of all Church property the Bishop called in the Standing Committee to counsel with him. After some very lengthy debates the Standing Committee found itself unable to agree, the three clerical members casting their vote for the rector and the three lay members for the vestry. Thereupon the whole mass of testimony was laid before the Bishop and he gave judgment in favor of the rector.

By order of the Council the full proceedings were ordered to be published and the pamphlet to be sold at twenty-five cents. It now appears in clear, readable type, on good paper, and in eighty-three pages gives information not elsewhere obtainable by the bulk of Churchmen. Many cognate subjects are incidentally discussed, such as: The Rector as a Member of the Vestry; The Position of a Vestry—Secular and Religious Functions; Liability of the Vestry; The Vestry and the Parish Income; Derivation of the Power of the Vestry; The Organ as Movable and Personal Property; Ecclesiastical Law and Civil Law.

The Bishop said of it to the Council that he knew of no single source, certainly no one book, from which could be obtained an equal amount of information concerning the matters covered by the controversy. Both sides are fully argued, while the decision of the Bishop is a remarkable document. It is rarely the case in similar publications that we get the argument on both sides in connection with the decision; this feature adds greatly to the value of this pamphlet. It is sold for 25 cents for a single copy, or five copies for $1. Address, REV. J. L. TUCKER, D.D., Pres. Standing Committee, Mobile, Ala. Do not send postage stamps.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

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The Editor's Table

Kalendar, September, 1895

1.	12th Sunday after Trinity.	Green.
8.	13th Sunday after Trinity.	Green.
15.	14th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
22.	15th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS, 16th Sunday after Trinity.	White.

Thoughts for the Feast of All Angels

BY CAROLINE FRANCES LITTLE

"Thine angels, Christ, we laud in solemn lays,
Our elder brethren of the crystal sky,
Who 'mid Thy glorious blaze
The ceaseless anthem raise,
And gird Thy throne in faithful ministry.

"We celebrate their love, whose viewless wings
Hath left for us so oft those mansions high,
The mercies of their King
To mortal saints to bring,
Or guard the couch of slumbering infancy."

—*Bishop Heber.*

"The blessed angels," says a devout writer, "are not as stars above us, unconcerned spectators on their silent watches. One thing is mentioned of them by our Lord which at first hearing might well amaze us, namely that the highest of these glorious spirits watch over the most humble Christian." Throughout Holy Writ, from Genesis to Revelation, we are taught lessons of their heavenly love for us, their younger and fallen, yet redeemed, brethren. From that poetical and philosophical book, the life of Job, we learn that when the world was created "the sons of God shouted for joy." They were filled with rapture because the Triune God had unfolded to them one of His myriad plans, previously known only to the Three Persons of the Ever Blessed Trinity.

Before the fall our parents must have been in constant and visible intercourse with celestial spirits, even as our Lord Himself was when He walked the grassy slopes of Olivet, or sat beside the blue waters of Galilee. But though the fall lost the human race the visible companionship of the angels, yet their ministry to man never ceased; and often, during these thousands of years which have elapsed since the gates of Eden were guarded by cherubim with flaming swords, have they appeared to man in important crises of his life. And there is to-day such a thing as being in companionship with our angelic friends, with our dear guardian angels, who walk beside us from the font, until they conduct us safe into the blessed Paradise that awaits the faithful. How then shall we obtain for ourselves and others the attendance of these loving spirits?

"Pray then, that angel ministries may stand
To gird thy loins, to arm thy feeble hand,
To prompt to holy thoughts, to urge the way
Of lowly duty, when thy thoughts would stray,
To guide thy feet in paths thy Saviour trod,
And lead through blest obedience to thy God."

A brief summary of a few of the angelic appearances in the Old and New Testaments may serve as an incentive to us to desire what may also be ours as members of the mystical Body of Christ.

Three angels appear to Abraham, in the form of men, and announce the birth of Isaac, and twice the angel of the Lord appeared to Hagar in her hours of distress in the wilderness. Two angels appear to Lot and warn him to flee from the doomed city. An angel came to Manoah and his wife, and to Elijah in the wilderness. By the prayer of Elisha the young man beholds countless angels and chariots of fire round about them. Surely, "the angel of the Lord tarrieth round about them that fear Him and delivereth them." Jacob beheld a vision of many holy angels; Isaiah, Daniel, Ezekiel, and other prophets, held converse with them; and the vacillating, disobedient children of Israel were hourly watched over by these sons of God. All nations, heathen as well as Christian, seem to be under the care of these "holy watchers."

Then in the New Testament we read of their appearing to Zachariah, St. Mary, St. Joseph, the shepherds, the disciples, St. Peter in prison, and St. John in Patmos, to say nothing of their coming to comfort Our Blessed Lord in the wilderness and in the garden.

What consolation the faithful have derived from the fact, stated by our Saviour Himself, that the angels carried the faithful, suffering Lazarus to his rest in the bosom of Abraham. And so we pray to-day over our dying: "May the holy ones of God succour him, may the angels of God receive and bear his soul and present it before the face of the Most High. May the angels carry thee into Abraham's bosom."

Most beautifully does Cardinal Newman portray the love of the guardian angel for the soul he has watched and cared for, guarding it from temptation, and rejoicing when it repented, for, "there is joy in the presence of the angels of God over one sinner that repenteth."

"My work is done,
My task is o'er,
And so I come
Taking it home,
For the crown is won,
Alleluia! Forevermore.

"My Father gave,
In charge to me
This child of earth,
E'en from its birth,
To serve and save,
Alleluia! And saved is he."

And in another place—

"More than the seraph in his height of place,
The angel-guardian knows and loves the ransomed race."

How forcible a restraint to keep us from evil thoughts and deeds is the knowledge that a pure spirit, whose heavenly appointed task is to be ever by our side, listens to every thought.

"We cannot pass our guardian angel's bound,
Resigned or sullen, he will hear our sigh."

When overborne by care and temptation, and that longing for perfect purity and eternal rest which comes so oft to earth's pilgrims, how sweet the voice of our angel sounds in our ears. It is no myth or idle fancy; mortals have heard and do hear sweet words and strains of celestial music borne upon their souls from the other world. All Christians have their transfiguration moments when the soul is uplifted and strengthened to persevere to the end, in order to obtain the crown of life.

"Cheer up, my soul! Faith's moonbeams softly glisten
Upon the breast of life's most troubled sea,
And it will cheer thy drooping heart to listen
To these brave songs which angels mean for thee.
Angels of Jesus,
Angels of light,
Singing to welcome,
The pilgrims of the night."

We do not think enough about God's angels, and we should strive to imitate them in their character and work. One of their characteristics is implicit obedience to the will of God. They do not know a wish contrary to His commands. "Thy will be done on earth as it is in heaven," Christ taught us to pray. That is, we must obey lovingly and cheerfully every wish of our Master. A second characteristic is their perfect love for us, and the nearer they are to the throne of God, the more humble they are; even those who ever behold His face are yet willing to serve as guardians to the little ones. "Their angels do always behold the face of my Father who is in heaven."

Besides their ready obedience and their love, is their willingness to serve. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" "Be your strife to lead on earth an angel's life."

What then must we do if we would be like them and like the blessed saints who are their companions? First, obedience, ready and willing without questioning to obey all of Christ's commands; second, to have fervent love and charity for all; and third, to serve others by working for them, and by continual intercessions in their behalf.

One of the greatest evils of our age is the fast growing disbelief in the supernatural, in the reality of the unseen world that lies about us. The majority of people do not believe in the actual ministry of the angels whom we lovingly commemorate at this time. Most beautifully does a poet of to-day thus comment on the angels and their blessed and holy work:

"But tell me, is the age of angels gone;
Treads man, to-day, life's upward path alone?
Is there no more the seraph's song to stir
The soul that bows a faithful worshiper?
And when to-day the lonely life cries out
Amidst the wilderness of grief and doubt,
Do angels raise their hands to hide their eyes
And haste impatient to their Paradise?
Is lot of man no more like Jacob's cast?
Is "angel's charge" a sweet dream of the past?
Nay! For that word was written for all years
To lighten eyes acquaint with human tears.
How He shall give His angels charge o'er all
Whose lives in paths of earthly danger fall.
He folds to-day all human-hearted things
Beneath the shadow of His angels' wings;
Remember, ye, who read that faithful word,
The angel of the presence of the Lord
Still camps in place round sleeping Israel,
And in that place may man securely dwell.
Beloved, know, whate'er thy lot may be,
His angels hold their watches over thee,
In all thy ways to keep thee lest alone
Thou dash thy careless foot against a stone.
'Tis ever so. As on one mother's breast,
Two sleeping babes in equal safety rest,
So earth and heaven on God's fond breast recline,
Enfolded by one hushed embrace divine,
Heaven smiles to God with glad and wakeful eyes,
But earth asleep dreams not that thus it lies
On God's own bosom while His loving arm
Its helpless form encircles from all harm.
But thou, beloved, learn it and declare
The golden truth to lift earth's needless care."

The General Convention

FROM *The Diocese of Chicago*

The General Convention of the Church is about to meet in Minneapolis, Oct. 2nd. Since very many Churchmen have the vaguest ideas as to what the General Convention is, it may not be amiss to devote a few words to it. The General Convention is the supreme council of our Church. It meets once in three years, and its object in the Church is the same as that of Congress in the State. It makes our laws, and generally arranges all the Church affairs. Only its laws, and those made in diocesan conventions, are legally binding upon us as American Churchmen.

This Convention is composed of two Houses, which meet separately, but are obliged to concur in a vote before any measure can become a law. The Upper House is called the House of Bishops, and every bishop of our American Church has a right to a seat in it because he is a bishop. He does not have to be elected to it, nor can he be excluded from it, unless he be deposed for cause. The sessions of this House are secret. Opinions differ as to whether that regulation is a good one or not. It certainly has one advantage, and that is that the Bishops never can talk to the galleries, as many speakers in the other House do, and they undoubtedly feel more untrammeled in their utterances.* It is considered proper etiquette for the members of this House not to talk outside about what they are doing, and it is never permitted that any member of the Lower House should say in debate that he understands the House of Bishops to have done so or so. Things do leak out, however. They even do in Rome when the cardinals are all bricked up in a room for the election of a pope. When the House of Bishops has come to a vote, the result is carried by the secretary to the Lower House, which also when it comes to a vote, pursues the same course with the House of Bishops. It used to be the etiquette when a message came from the House of Bishops that no matter how important the business in hand, it must stop until the message has been read, and action of some kind taken on it; but I notice of late years that these messages often wait until some stage of the proceedings is reached when their presentation will not interrupt.

The Lower House is composed of four clergymen and four laymen from each diocese, who have to be elected at the convention of that diocese by a majority vote of each order, voting separately. Besides these, one clerical and one lay delegate from each missionary jurisdiction have seats, but not votes. As far as this diocese is concerned, the Bishop and the clerical and lay delegates go at their own expense; no provision whatever is made for their living during the month they are obliged to be in attendance. Our deputies

*Dr. Locke might have added that there is very little of what is called "debate" in the House of Bishops; never any set speeches, never any muddles about parliamentary rules, and never any controversial wrangles. It can scarcely be said that the House sits in secret session, as its journal is published. Its sits with closed doors—an arrangement whose advantages are so palpable and so productive of the best results to the whole Church that the criticisms which are sometimes made upon it have no weight with those who form their opinion about it from within.

will sit together in seats assigned by lot, and we will consider ourselves very lucky if we draw places near enough to the Chair to hear what is going on. There is always loud complaint that the speakers cannot be heard, but this is greatly owing to the talk which the people in the galleries keep up. By the galleries, I mean the places where the men and women sit who are not members of the Convention. Whenever we sit in secret session, as we can do whenever we choose, everybody can always be heard. There is a tremendous amount of talk in the General Convention, and one of the first motions you will hear after organizing will be the one limiting each speaker to fifteen or ten minutes; after a week or so, that will be cut down to five minutes, and the long-suffering members often cut off the everlasting flow of words by moving to take the vote in three minutes or five minutes. I have heard much brilliant speaking in the 27 years I have been a member of the General Convention, and I have heard some of the silliest nonsense that could be imagined. After all, however, no matter what the talk, a satisfactory result is generally reached, and the decisions of the Convention will bear comparison for fairness and wisdom with those of any legislative body in the world. On some questions we vote all together. The affirmative rises and is counted, then the negative, and the majority prevails. On other questions, however, we vote by dioceses and orders, and that is done in this way: The secretary calls, for example, "Chicago." The four clerical delegates have consulted together, and if three of them are for the affirmative, their chairman says "Aye," or, if three are for the negative, "No." If two are for the affirmative and two for the negative, he says "Divided," and thus that vote is lost. The same plan is followed for the lay vote. If three of the clergymen are absent the one present votes as he pleases, and his vote carries the diocese just as if all the others were present, and the same with the laymen. I have voted alone on the most important questions, all my colleagues happening to be absent. Sometimes some little diocese with ten or a dozen clergymen will have just one clerical and one lay delegate present, and yet their votes are just as powerful as the eight votes of one of the great dioceses. Year by year the subject as to whether this is fair, is debated in the Church papers and every gathering of Churchmen. It does not always seem fair, but it is not peculiar. Delaware and Texas and New York have each two senators, although their conditions are entirely different. When a vote is taken by dioceses and orders, the clerical and lay votes must concur in a majority, sometimes in two thirds, before it can obtain. The clerical delegations may carry a measure, and then the lay votes may kill it, as they often do, for priests and laymen do not look at things from the same standpoint. It is a mistake to think that the clerical and lay deputies from any diocese always vote the same way.

The House of Bishops and the House of Deputies do not come together except for the opening and closing services, though their sessions are often interrupted that they may meet together for missionary work. Those are always most interesting occasions, and very fine speaking will often be there heard, though it is my opinion the voting is most carelessly managed. When I first went into the General Convention, party lines (High and Low Church) were very strictly drawn. It added pepper to the debate, but it took away sugar. But that has passed away now, and those party lines are very faint; but others are coming up.

The Lower House elects its own chairman, and he for many years has been the Rev. Morgan Dix, D.D., of New York. It is not likely that he will be removed, for no one could surpass him in fairness and in level-headedness. He is a perfect and skilled parliamentarian. The secretary, Dr. Hutchins, is also very efficient, and no one thinks a change would be of any benefit there.

The main topic in the coming Convention will probably be the recasting of our whole body of canon law. In the lapse of years it has become involved, often contradictory and redundant, and sadly needs revision, and upon that work this Convention will doubtless enter, after hearing the report of the commission appointed at the last General Convention to consider that subject. Well do I remember, some years ago, when Dr. De Koven urged the undertaking of such a work, and the erection of such a commission, how completely he was sat upon! Now the world moves and everybody wants it done. Do not think, however, that this work will be soon accomplished. The wheels of the Convention turn very slowly. It never is in a hurry, nor ought it to be. It takes often two or three Conventions to bring about the slightest changes in the ritual or constitutional law. Do the readers of *The Diocese* want to know what they can do for this Convention, which certainly ought to interest them, for it deals with very vital questions in their Church life? They can pray for it. In all churches in this diocese the prayer prescribed in the Prayer Book will be read at all public services as long as the Convention lasts, but every Churchman and Churchwoman ought to add to that their private prayers for the guidance of this great body. It is their solemn duty, and they ought not to neglect it.

CLINTON LOCKE.

Book Notices

A Truce and Other Stories. By Mary Tappan Wright. New York: Charles Scribner's Sons.

These stories are told with exquisite literary art, but are, perhaps, over much on the "impressionist" order. In some cases, at any rate, almost too much is left to the reader's imagination. This is especially the case with the one entitled "A Portion of the Tempest." It is an exasperating sketch. The last three seemed to us the most satisfactory. They are entitled "From Macedonia," "Deep as First Love," and "A Fragment of a Play, with a Chorus."

Under the Man-Fig. By M. E. M. Davis. Boston: Houghton, Mifflin & Co.

A story illustrating the long-enduring harm wrought by unjust suspicion and malicious gossip. The scene is laid in the old South, before and during the war. The incidents of village life in the Southwest and the sympathetic descriptions of negro character, are given with graphic pen, and render the story singularly attractive. The writer is already favorably known for her tales of the South. The sustained interest of the present volume renders it, in our opinion, the best that has come from her hand.

Josiah Gilbert Holland. By Mrs H. M. Plunkett. With portraits and illustrations. New York: Chas. Scribner's Sons. Price, $1.50.

In these days of numerous biographies—issued oftentimes in haste before the grass is green upon the graves of their subjects—it surprises us to learn that though fifteen years have passed since the death of Dr. J. G. Holland, the book before us is the first formal record of his life. The many who have known and loved him through his writings will welcome and read it with much interest. It draws largely upon quotations from Dr. Holland's own words to indicate the varied points of his character and the dominating forces of his life. The testimony of those who knew him well, and of others prominent in the world of letters and journalism, is given freely, and the whole forms a readable and very interesting biography.

The Grasshoppers. By Mrs. Andrew Dean (*Mrs Alfred Sidgwick*). New York: Frederick A. Stokes Co.

The elements of this story are: a father, sensible enough at bottom, but always yielding against his better judgment; an incapable and indulgent mother, and two daughters. The father fails in business, has a "stroke" and dies, leaving his unprepared family on the world. The "Grasshoppers," thus bereft of both father and fortune, find a refuge in the house of a stingy and unsympathetic relative. The forlorn situation is well described. The mother and one daughter never succeed in facing circumstances as they are, the remaining daughter has aspirations, and in the end makes some attempt at self-support, but with meagre results. The solution is the old-fashioned one of marriage, in one case for money, in the other for love. Aside from the fortunate conclusion, this story has a lesson for those who will heed it.

Off the Mill. Some Occasional Papers. By G. F. Browne, D.C.L. New York: MacMillan & Co.

Most of these papers appeared in various periodicals more than thirty years ago, but readers of the present day will pronounce them well worthy of reproduction in collected form. An additional interest attaches to the book from the fact that the author has recently been made Suffragan Bishop of London, with title of "Bishop of Stepney," and the Church papers have followed with admiring approval his energetic labors in the East of London during the heated term of the present summer, where he is infusing new life into the work of the clergy and lay helpers who have devoted themselves to the salvation of that difficult district. A number of the papers in the present volume are descriptive of mountain climbing in Switzerland and other out of-door pursuits. The narratives are given in a fresh and graphic, though perfectly unpretentious, style, which clothes the most ordinary incidents with attractiveness. The reader cannot help sharing something of the author's zest in the minor adventures which attend mountain climbing and exploration. To these fresh air sketches are added one or two essays of a different character, such as the one on the "Archæological Frauds in Palestine," which engaged the attention of the learned world some twenty-five years ago, and that entitled "Collecting Ancestors." Dr. Browne is an Englishman of the best type, combining an all around knowledge of the world and a living interest in practical affairs with solid learning and an unaffected religious spirit.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

JAS. POTT & CO.

The Spiritual House. By Wm. R. Huntington, D.D. 25c.

LONGMANS, GREEN & CO.

The Mistakes of Modern Nonconformity. By Joseph Hammond LL.B. 50c.

From the Memoirs of a Minister of France. By Stanley J. Weyman. $1.25.

HARPER & BROS.

Pony Tracks. By Frederic Remington.

Principles of Rhetoric. By Adams Sherman Hill.

Rhymes of Our Planet. By Will Carleton.

The Front Yard, and Other Italian Stories. By Constance Fennimore Woolson.

The Veiled Doctor. By Varina Anne Jefferson Davis.

THOS. NELSON & SONS

Palmyra and Zenobia. By Dr. Wm. Wright. $2.50.

A. C. ARMSTRONG & SON

The Expositor's Bible. By the Rev. W. Robertson Nicoll.

The Song of Solomon and the Lamentations of Jeremiah. By Walter F. Adeney. $1.50.

CHAS. SCRIBNER'S SONS

The Plated City. By Bliss Perry. $1.25.

The Revolution of 1848. By Imbert De Saint-Amand. Translated by Elizabeth Gilbert Martin. $1.25.

English Lands, Letters, and Kings. By Donald G. Mitchell. $1.50.

THE WERNER CO., Chicago

A Guide to Systematic Readings in the Encyclopedia Britannica. By James Baldwin, Ph.D. $2.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Sin and Our Saviour. By the Rev. J. S. Hartzell, M.A. $1.

R. F. FENNO & CO.

A Galloway Herd. By S. R. Crockett. Cloth, $1; paper, 50c.

THOMAS WHITTAKER

Bishop Thorold's Booklets: 1. On Being Ill; 2. On the Loss of Friends; 3. On Children. 25c. each.

PAMPHLETS

The Historical Deluge. By Sir J. William Dawson, LL.D. Fleming H. Revell Co., Chicago. 25c.

The Power of Woman. By the Rev. Arthur Lowndes. A sermon preached at St. Gabriel's School, Peekskill, N. Y. Published by request. Jas. Pott & Co., New York.

Announcement of St. John's School, Manlius, N. Y. 1895.

The Wind Mill. Annual number of St. John's Military School, Manlius, N. Y. 1895.

Regulations, Academic Department, St. John's School, Manlius, N. Y. 1894.

Old South Leaflets. No. 57. The English Bible. Extracts from the Important English Versions of the Bible from Wyclif's to the King James Version.

Solved; or, The Sunday Evening Problem. By Baptist, Presbyterian, Methodist, Congregational, and Lutheran Ministers. Riley Brothers, 16 Beekman st., New York.

The Sacrament of Extreme Unction. By the Rev. Wm. Wirt Mills. 5c.

Modern Roman Claims; Considered in the Light of Scripture and History, and Found to be Groundless Assumptions. By the Rev. Andrew Gray, D.D.

The Money We Need. A Short Primer on Money and Currency. By Henry Loomis Nelson. Harper & Bros., New York.

In Memoriam the Rt. Rev. Elisha Smith Thomas, D.D. By the Rt. Rev. J. F. Spalding, D.D.

Eighteenth Annual Report of the Retreat of the Sick, Richmond, Va.

The Jesuits Their History, Constitution, Moral Teaching, Political Principles, Religion, and Science. By Dr. Otto Henne am Rhyn. J. Fitzgerald & Co., New York. 15c.

The Incarnation. A Revelation of Human Duties. A Charge. By the Rt. Rev. Brooke Foss Westcott, D.D. The Church Social Union, Boston, Mass.

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The Household

Commonplace Lives

"A commonplace life," we say and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings.
But dark were the world, and sad our lot,
If the flowers should fail and the sun shine not—
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

—*Susan Coolidge.*

The Disappointment of the Rev. Thomas Newcome

BY FLORENCE E STRYKER

"The congregation does seem to be a dwindlin', don't it, sir?" said the sexton as he locked the church door, and scraped with his broom the loose snow from the old mat on the porch. "But 'taint your fault in particular, although you've been here a considerable while now—twelve year Christmas, warn't it? Climertown allers was a worldly-minded place. Folks never leaned much toward religion, 'cept when it comes to funerals and sich."

The clergyman whom he addressed did not reply, but stood gazing steadily up the snowy village street, where could be seen straggling homeward a few members of the above-mentioned congregation, old ladies chiefly, a child or two, but even as he looked these disappeared, and the street returned to its ordinary silent and lifeless condition.

With a low sigh, and a word of farewell to the sexton, the minister buttoned his overcoat more closely about him, and followed his departing flock. His head was bowed more than usual, perhaps, and his thin, gaunt figure loomed black against the white world around him.

Occasionally he shivered, for the sharp wind seemed to penetrate and numb his soul, filling it with an icy despair. "Twelve years," the sexton had said. Yes, truly, and what had he to show for his long ministry? He was almost an old man now, and how faithfully he had worked God alone knew, yet the congregation was "dwindling," and he himself had begun to lose all interest and affection for them as a people.

As he walked along by the demure, well-kept houses, each primly fenced in and well back from the street, the walls appeared to him but the setting to various stages, on which he had seen played the familiar tragedy of life. Here he had buried the father of a family, there he had three times followed little children to the grave. Opposite, in that house, he had pronounced the blessing on honorable and happy marriage; yonder he had soothed the sick and incurable, or had attempted to help nameless and terrible sorrow. So the account ran, and, even when the dwellers were not "of the parish," had not his patience and sympathy brightened many a weary life? Yet despite his prayers, his years of work, the people seemed cold and indifferent.

A passionate longing rose in his heart. If he could but go away, and work in a new place, under new conditions, surely the end would not be this!

He looked up at the gray sky and shivered at the thought of the future—an eternal monotony of struggle and indifference. To grow old and die, and feel he might have accomplished great things for God, if only the opportunity had been his. "It is not that I am merely discontented and dissatisfied," he argued with himself, "I have preached patience too often for that, but I—" He paused, for he stood at the rectory gate, and gazed down the familiar street. "Oh God!" he cried, with sudden vehemence, "gladly would I serve Thee. Give me my heart's desire." Then he hurried into the house, alarmed at himself, for he was a gentle, humble man, "well meaning," the people said.

From her invalid chair by the fire, his wife greeted him with a smile as he entered the room. As her thin fingers painfully dragged the needle through the socks she was darning, she might have apparently justified a recent remark of the junior warden's wife that "Mrs. Newcome was no doubt a real estimable woman, but to have the minister's wife lame and bunched up with rheumatism was an affliction to any parish." Yet this fragile woman represented for him all that life held of beauty and blessing.

"Did you have a good service? Friday morning, and so cold, I was afraid only the faithful would be there."

"Even the 'faithful' stayed away this time," he answered. "Sanders says the congregation is dwindling."

She glanced up anxiously. "Sanders is scarcely an authority, I should say."

"He is right," said the rector, "and—" but she interrupted him. "There's a letter for you, dear, on the mantel-piece."

Slowly the rector took the letter. He examined it curiously—the writing was unknown, the postmark a distant city. He opened it and read hastily, a change sudden and swift transforming his face. He knelt down by his wife's chair. "Margaret, listen!" he cried, "God has heard me and sent release at last." Then, with trembling lips, he read:

MY DEAR MR. NEWCOME:—You do not remember me, of course, but all the same we were boys once together at Dr. Mohair's school. Have you forgotten little Will Armstrong, famous for his red hair and bad Latin? I am a family man now, and a church warden, so you see Latin is not necessary for one's advancement in this world. My daughter heard you preach last summer, and we have often spoken of you since. Our rector died recently, and we are in a sad way at the present. Could you take the service for us next Sunday, as a great favor? I especially ask you to come then, because I start for a long business trip to the West the week after, and would like the pleasure of seeing you before I go. Please send me word, and I will meet you.

Truly yours,
WILLIAM ARMSTRONG.

"I remember him well," said the rector. "He was a fool, as he says, at the classics, but good-hearted and full of sense. To think this letter should come when my despair was greatest! It is the direct gift of God, Margaret—I know it."

"But it is not a call, dear," said his wife, slowly. "You have always insisted you would never supply on probation."

"This is not the same," he answered, hastily. "I go as Armstrong's guest to please him, but at least I will have a chance to speak to a new people, and God may incline it his own way. This is Friday: I must begin a sermon directly, and, sweetheart, we may be happy yet." And with the light of hope shining in his eyes, he left the room.

The time passed swiftly; while the wife sewed, and packed the bag for the journey, the rector wrote his sermon. How he enjoyed preparing it! It had been long since he worked with such a zest. These people would appreciate a bit of eloquence or a classical quotation, and they would not think him a dry, country parson. He would do his best, and his best delighted even himself. Surely God was with him. A subtle elixir coursed through his veins, and his heart glowed as he dreamed of the future.

Saturday afternoon came. The sermon was finished, a clergyman engaged, and every arrangement made, to the infinite surprise of the Climertown folk, who talked the matter over in full session at the grocery store, a feeling of expectant pleasure gradually developing, however, at the prospect of a new "preacher" on Sunday.

It was nearly time for the train, and the Rev. Mr. Newcome, dressed in his best, stood by his wife's side trying to say farewell.

"If you were only going, Margaret," he began, then started, for the door bell rang with an emphasis that echoed through the house.

A commotion in the entry, then the parlor door opened, and a boy followed the maid into the room.

"Old Jim Towson's boy from South Climer," the rector muttered in surprise.

Silent and ugly, the boy stood gazing at the little group.

"What do you want?" asked the rector.

"I've come fur yer, Mr. Newcome. Mr. Towson is a dyin'."

The color left the clergyman's face.

"Dying! I don't believe it. He has been sick often before."

"He's a goner this time for sure," the boy answered with cold obduracy. "The doctor he says so."

"I am going away. You must go to some one else. The Baptist or Methodist ministers."

"He says," retorted the boy, "as what religion he has is 'piscopal, and he calkerlates to die a 'piscopal. Come what will I was ter bring you and no other." Then with a touch of pathetic insistence in his voice, he added: "He asks fur yer constant."

The rector looked from the clock on the mantel piece to the boy's face. Years afterwards he could have painted every lineament, every turn of the disagreeable features, the rough and shabby dress, even the tiny rivulets that flowed from his boots across the parlor floor. Should he go? Should he miss the chance of a lifetime for the whim of a country farmer?

But desperate as was the battle, there could be but one result. Few men are false to the teaching of their profession and the trained ministerial conscience dared not falter. He thought of his ordination vow, and bent his head. He went into his study, took off his best clothes, undressing as in a dream, felt for his Prayer Book mechanically, and followed the boy out. He did not even dare look into his wife's face. As they drove along in the farmer's old buggy, the rector continually asked himself the question: "Was this the will of God?" His heart was hot with rebellion and sick with hopeless aspiration.

Yet they reached their destination at last, and in the dark shadowy kitchen he found groups of women weeping, and the sound of their voices irritated him, for he knew tears shed for old Jim Towson could never be very heartfelt. He spoke, however, a few words of perfunctory consolation as they gathered around him.

"He's dyin' hard," they said, "and he's been callin' for yer for hours, Mr. Newcome," and hastily they ushered him into the next room, where the sick man lay.

The clergyman approached the bed, and lo, when he saw the sick man's face, a fear fell upon him, and the garment of self-interest and disappointment dropped from him as the river slips into the sea. He thought but of the human soul before him, for death was very near, and the deepset eyes of the dying man sought his with passionate entreaty and alarm. With his rough, cold hands, he clutched at the clergyman, and in a voice thick with coming dissolution gasped: "I've been a longin' fur yer, Mr. Newcome; quick, tell me what I am to do. I'm in trouble, mortal trouble and fear. Do you hear 'em a cryin' in ther? They're mighty glad in their hearts and are wishing I'm dead. Yer know how mean I've lived. Yer used ter look at me so sorrowful like in church I quit comin', and now, O God! what will become of me!"

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The rector would have spoken but the low, horrible voice went on:

"Don't say nothing about the 'thief on the cross.' He never knowed how the matter was till then—but I—I allers knowed. Mr. Newcome, help me, help me."

The priest, all priest now, bent over the dying man and uttered the one supreme Name, to which men have clung for centuries, the Name they call upon when in danger or driven desperate by despair. "Christ," he said, "He is ever loving and merciful. Even now He will forgive. Think of Him. Speak to Him."

The other hoarsely sobbed: "I aint never loved much. I doubt as He will listen now—so mean I've been."

Again the priest spoke, pressing the cold hands, a yearning tenderness in his voice: "He has said, 'I come not to call the righteous but sinners to repentance.' Do not fear, none ever asked in vain of Him."

But the dulled intellect caught only the intonation of the speaker's voice. "Parson," he whispered, "do ye care about me? Do ye mind whar I go?"

"Yes, for Christ's sake, yes."

A light flashed into the sunken eyes. "Then there's hope," he muttered. "If yer care, He must care, too, and care more, being greater. He knows I'm sorry for my low-down ways—maybe He'll forgive me—Christ—dear Christ—" and praying he died.

When the rector reached home that night and saw the sermon he was to have preached to the city congregation lying on his desk, he put it aside, deciding that on the morrow he would speak in apostolic fashion as the Spirit moved him. Therefore there was a profound hush of surprise the next morning when the rector did not enter the pulpit, but standing at the foot of the chancel steps told the congregation the story of the last two days. He told it all. His feeling of failure, his longing for a change, of the letter that seemed an answer to his prayer, of the sharp disappointment and the end thereof. "I found," he continued, "that he who summoned me to the house of the dying more truly bore the message of God than the letter which promised future happiness in this world. Far better was it for me to try to save one soul alive than to win the utmost worldly glory. O, my people, I have been to blame, inasmuch as I counted as small the work given me of God, and sought for the results which lie too deep for mortal eyes, therefore has God taught me this lesson, but;" he paused and looked at the faces before him, all gazing earnestly in sorrow, in amazement, in questioning; "to you, too, has the message come; you, too, are responsible, responsible to God for me and for my soul because I live in your life. As I represent the spiritual in you, so you must uphold and strengthen my hands, lest ye, too, be found wanting in the balance of God's eternal justice. Let us, therefore, begin again together, priest and people, to serve truly in love and righteousness the God whom we profess to worship."

He ceased, and there was a murmur in the congregation usually so staid and decorous; a murmur of irrepressible emotion and the sound of women weeping.

After the benediction, as he passed down the aisle, Mr. Newcome found himself surrounded by his people. Men whom he had counted hard and indifferent grasped his hand and uttered words of honest affection and sympathy. Through their tears women looked tenderly upon him. All were for the moment transformed, the soul within flaming forth as if blown upon by the Spirit of God, and as the rector once more walked up the snowy street, he felt the joy of life within his heart, and the strange "peace that passeth understanding" was his at last.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Was He Truthful

Roger was deeply interested in his arithmetic. He had begun working as soon as he came home, not even stopping to make a visit to the pantry. His pencil seemed to be running a race with the sewing machine, which kept up a busy hum.

Suddenly something snapped, and the machine stopped.

"There! I've broken my needle, and it is the last one I have in the house. Roger, can't you run to the store and get me one? I would like to finish this stitching to-day."

"O, mamma, must you have it? I haven't a single minute to spare," said Roger.

"I can work on something else, if you haven't time to go," replied his mother.

Roger's pencil worked on noisily for a few minutes, when some one knocked.

"Is Roger home?" said an eager voice. "O, say, the bows and arrows have come. Can't you go down and see them?"

Roger threw down his pencil, seized his hat, and was off.

He did not return until tea-time. "Now for arithmetic," he said, when the table was cleared, and the lamp placed upon it with the daily paper.

"Halloa! here's the new magazine. I must read the continued story. I guess I will have time for that."

But, somehow, the story was very long, or else one story led to another; for when Roger at last tossed the book aside he found the evening almost gone. He glanced at the clock, rapidly counting the leaves. "O, dear, I can't do half as much as I planned," he said. "I am so tired I can't think."

The next day the teacher was surprised that Roger had done so little; and when she asked the reason, he said he had done all he had time for.

Was this truthful? Was it right.—*Christian Observer.*

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FROM KANSAS:—"Your paper grows deeper in our affections from year to year, and we thank you for your manly defense of Church principles, especially in the late heresy which has manifested itself in one portion of the Church, which has called forth the noble pastoral of the House of Bishops. May you live long and be a comfort and guide to those seeking for the true faith."

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Remedies for Sick Headache

There is in some persons an hereditary tendency to this affection, their fathers or mothers having suffered from it before them. It is developed by anything which lowers the vitality. Those of a nervous temperament are especially predisposed to it and should try to protect themselves by temperance in all things, mental and physical. This means avoiding excess of work and worry, as well as of eating and drinking such stimulants as tea and coffee.

If those who are subject to sick headaches will carefully analyze their sensations they will find that there is almost always a period before the pain begins when they feel uncomfortable and have distinct premonitions of the coming trouble. It is at this stage that treatment should be commenced if it is hoped to ward off the attack.

Sometimes the eyes are curiously affected. Wavy lines of light appear coming and going, or a dark spot is distinctly seen against a bright field. If this phenomenon is absent there may be a sensation of chilliness, hands and feet are cold, and there is a feeling of restlessness and depression that cannot be overcome. After a time, varying in different individuals from half an hour to several hours, the pain begins. As it increases nausea comes on, which vomiting rarely relieves. Every movement is agony to the aching head and any attempt to sit up renders the nausea more distressing. Sleep comes after hours of suffering, and on wakening the pain is usually better. The struggle has been an exhausting one, and it sometimes takes days to fully recuperate the strength.

The best physicians agree that treatment between the attacks is most likely to cut short their number and lessen their intensity. The cause should be discovered, if possible, the overwork stopped, the mental anxiety or distress removed, the errors in diet corrected, or the late hours exchanged for early ones. Then a simple laxative may be needed to prepare the system to benefit by a tonic: cod-liver oil, iron, gentian, quassia, or whatever the doctor recommends as best suited to the particular case. The diet should be abundant and nourishing, avoiding rich, made dishes, pastry, or anything liable to disorder the digestion. Exercise in the open air, stopped before there is any feeling of fatigue, is important. When the first unpleasant symptoms are felt, lie down with the head low, and take a teaspoonful of aromatic spirits of ammonia in a little water. If there is chilliness, put a hot water bag to the feet and cover warmly with a blanket. If there is nervousness and depression, take half a teaspoonful of tincture of valerianate of ammonia, instead of the aromatic spirits of ammonia, and repeat the dose in fifteen minutes. Have the room darkened, keep perfectly quiet, and endeavor to sleep.

Should these remedies not avert the attack, and the pain and nausea begin to manifest themselves, take a tablespoonful of strong tea or coffee, without milk, if possible, very hot or very cold, and repeat every fifteen minutes for four doses. If the nausea continues the sufferer usually imagines that it will be relieved by the act of vomiting, and is anxious to have an emetic. This may be the case if the headache has come on immediately after eating, when the stomach contains a mass of undigested food, otherwise it is better to try to soothe the gastric disturbance and check the desire to vomit. Effervescing citrate of magnesia, iced vichy, or soda water will often produce this result.

When the pain is severe a piece of linen may be dipped in alcohol and water, and a single fold bound on the forehead, wetting it as soon as it becomes dry. Sometimes a flannel wrung out of boiling water and applied as hot as it can be borne, will give more relief.

If the feet are cold they can be immersed in hot water containing one or two tablespoonfuls of mustard. This is not impossible even if the sufferer cannot sit up. Lying on the back with the knees bent the feet can be put in a foot tub of water placed on the bed with little or no disturbance.

After the nausea has disappeared, some easily digested food should be given.

There is no royal road to the cure of sick headache, nor any specific that will always relieve it. The cause must be sought for, and, if possible, removed, and the earliest symptoms of an attack watched for, and, if possible, combated.—*Ladies' Home Journal.*

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